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The RECORD sends out the first number of the eleventh volume a little later than is customary owing chiefly to the calls upon the Seminary professors incident to the great gatherings at Hartford, Portland, and New Haven, which came so soon after the opening of the Seminary year. We believe, however, our readers will find it worth waiting for.

The prosperity of the Seminary, so far as the number of its students is concerned, is sufficiently attested by the Roll, which is given in this number of the RECORD. At the opening of the year it is not inappropriate to call attention again to the notable reorganization of the curriculum, which was outlined in the "Preliminary Announcement," printed in the August RECORD, and which has become operative this fall. There is first of all the recognition of the importance of the teaching function of the ministry and the consequent incorporation, into the regular curriculum of the Seminary, of instruction in Pedagogy, Psychology, and practical Sunday-school administration. This has been accomplished chiefly through the affiliation with the Bible Normal College of Springfield, soon to remove to Hartford, and whose professors are now giving their courses to students in the Seminary.

This elaboration of the course along the lines of Pedagogy has, in the second place, made it possible greatly to enrich and improve the Special Course in Missions. Missionaries are called upon to be teachers, and excellent facilities are now provided for their training in this as well as other phases of their work. The Missions Course has been further enriched by widening the instruction respecting the missionary's health, and in other directions.

The third noticeable feature is the arrangement of the courses in the Seminary on a new principle. A certain class of studies have been designated as Preliminary Prescribed. It is believed that these can, and increasingly will, be passed off by the students when they enter, on the basis of work previously done in the college or university. By this means it will be possible for a student to lift his whole course to a higher plane, and in cases where sufficient additional work has been done to enter at once the middle class. Furthermore, the remaining studies have been classified as grouped electives and free electives. Each student can select a group, from a number offered, in which prominence is given to those studies on which he wishes to lay special stress. The studies within this group occupy about two-thirds of his time. He may then employ the remainder of his time with electives, which shall make his course either more or less specialistic as he may choose. The student's course as a whole becomes thus more clearly defined and more plastic than heretofore. This readjustment is more closely in accord with modern pedagogical methods, and also recognizes that the work of the ministry is becoming more and more differentiated.

The doubt is sometimes expressed whether many great religious gatherings in close succession are thoroughly useful to the participants or to the general welfare of the churches. The physical strain involved is often considerable, and the possibility of deriving false or disagreeable impressions is always to be remembered. Yet we cannot avoid believing that this autumn the rather ponderous sequence of the American Board

meeting in Hartford, the National Council at Portland, the Yale Bi-centenary Celebration at New Haven, and the meeting of the American Missionary Association at Oak Park wrought great results with a surprising lack of exception and abatement. The mechanical details of these gatherings were so well managed as a whole, the attendance on each was not only so large, but so noble in quality, what was said and done seemed to average so excellent, and withal the indescribable tone and spirit of all were so wholesome and so inspiring that we imagine that throughout our churches there has gone out from them all a thrill of enlightened and sanctified fervor that will not be lost for many months. If this be so, it is a token of a Divine Presence in them for which we may well be devoutly thankful, and which should be duly cherished in our thoughts that it may be but the premonition of greater things to follow.

There is a phase of thought suggested by the article on Cadets of the Church that deserves more than passing notice. It is the thought of the necessity of the appreciation by the ministry of the organized unity of militant Christianity. We have come not only to say but to believe that the United States is a singular noun, and there has resulted an aroused national enthusiasm and efficiency. The minister, whether his church be perched on the loneliest hilltop in New England, or located beside the dreariest slough on the prairies, loses the fulcrum of his power if for a moment he ceases to feel that he is occupying his post in the line of battle between the power of Christ and the power of evil. It is his privilege and his duty to make his church feel this. A picket is insignificant, impotent, despairing, except in the consciousness of his essential relationship to the whole army. Every church has the right to get the thrill and the impulse and the enthusiasm which comes with conscious, purposed, sacrificial co-operation with the hosts of the Lord. Of course this is only another way of saying that to save one's life one must lose it. But we too often forget how at once commonplace but idealistically enkindling that is. It is the supreme message of enheartenment to both pastor and parish.

The field, the needs, the work of Foreign Missions is receiving a remarkable illumination through recent publications, which have been stimulated by events political. The attitude of this literature is sometimes altogether hostile to the missionary point of view, it is no less frequently almost ludicrously ignorant of the results of missionary endeavor, it is generally unsympathetic with the missionary attitude of mind. Yet on the whole it is doing a splendid service in its revelation of the conditions, social, political, and religious, which furnish the environment of varied missionary endeavor. It is doubtless true that in some cases the language of missionary advocates is tinged by the mood that would "atone for sins we are inclined to by damning those we have no mind to." It is not necessary to quote Pope's famous couplet as to the decreasing repellant of familiar vice in order to make us appreciate that strange vices are those which appear most hideous. Still it is only just to recall that the vices of occidental civilization are finding rapid and ready field for expansion in the orient, and that the West owes it to the East to give it the best, as well as the worst, of its ethical characteristics. And we may not forget that the salt of Western social life is its Christianity. Recognizing as we must the fallibility of the missionary, we appreciate that this non-missionary literature, brought into being by recent political upheavals, is making accessible an immense amount of knowledge as to matters social and political for the publication of which the popular interest would otherwise have provided no financial guarantee.

As a single illustration take the two volumes of Landor's description of the recent outbreak in China noted among our reviews. By means of its superb illustrations, its vivid description, its purely worldly point of view, its appreciation of things as others see them, it gives a class of facts that are of the highest possible value to the student missions. It is true that the world is rightly apprehended only when it is discerned as the subject of Redemption. But it is for the redemption of a real, not an unknown world, that Christianity strives; and as a most valuable contribution to this knowledge such books have their worthy place in missionary literature.

CHURCH MUSIC AS A PART OF THEOLOGICAL EDUCATION.*

No one could appreciate more highly than I do the conspicuous courtesy that dictated the invitation in response to which I am here to-night to address this cultivated and representative assembly. When the invitation came, I said at once that it was needless, if not actually presumptuous, for me to journey so many hundreds of miles to say what, I was sure, there were many here in Toronto who could say far more aptly and forcibly than I. This natural objection was overruled simply because it was believed that there would be a certain satisfaction to you to hear the subject before us discussed by one who for many years has been officially identified with it. The group of topics that gather about music as a center is not commonly recognized in theological schools, either in Europe or in America, and so it is not easy to find an actual Professor of these subjects to speak of their place in theological education, although there are many intelligent minds busy upon the instructional problems involved. I pay the penalty tonight of occupying a chair definitely set apart in a regular theological faculty for the teaching of Sacred Music and its allied topics.

While acknowledging most warmly my sense of the honor done me in asking me hither, I must add that I also have a clear perception of the difficulty of the task laid upon me. I come as a stranger from across that arbitrary border which separates far too much the two great English civilizations in America. I fear that I may show my unfamiliarity with Canadian thought and customs and expression, and perhaps be guilty of vagueness or ignorance or infelicity. I come, too, from an institution belonging to one branch of American Protestantism to speak be-

* An address given at the Toronto Conservatory of Music on October 21, 1901, as the first of a series of lectures on Church Music under the auspices of the Conservatory and the various Theological Colleges of the city.

fore those representing, I am told, no less than five Theological Colleges, not one of which belongs to the same branch as mine. It would be strange indeed if I did not somewhere betray the limitation of view that is too apt to accompany the denominational separations that have been so marked among us in the past, but which it is our privilege in these days to bridge and obliterate at numerous points. And, perhaps most of all, I realize that I am called upon to discuss before those who are experts in university education a question of pedagogy which presents some points of undeniable difficulty, especially as just now the whole matter of ministerial training is undergoing profound revision and readjustment. I shall venture to say frankly and positively what seems to me true and right, though never without remembering that there are many here at whose feet it would better behoove me to sit as a learner.

Our subject is Church Music as a Part of Theological Education. We may enter upon its discussion in any one of several different ways. Perhaps the most convenient of these for me is through the remark that in the States the last quarter-century has seen a notable movement toward the subdivision of the time-honored disciplines of the theological curriculum into somewhat numerous parts, each of which the modern advance of knowledge and the demand for thorough scholarliness in both teacher and pupil makes it possible and desirable to pursue more or less by itself. When I first came to Hartford, almost twenty years ago, the faculty comprised five professors only. Now it includes twelve, grouped somewhat loosely into five departments, to be sure, but each really independent and all technically co-ordinate. If means would permit, and especially if the ancient limit of the course to three years could be stretched, we should probably be glad to have even more distinct chairs of instruction. This tendency to subdivision and specialization shows itself in all our Theological Colleges or "Seminaries," as we call them. Only thus can freshness of teaching power by means of original investigation be preserved, and only thus can the extremely various needs of students in the face of our complex modern civilization and culture be met. In illustration of

this tendency I need not dilate upon the extension of philological study in the divinity school to take in not only Hebrew and Greek, but Arabic and Assyrian and Egyptian and their cognates; or upon the increasing call for specialization in Old Testament Criticism and New Testament Criticism as distinct from pure Biblical Exegesis, particularly in view of the assertion of novel theories of the origin and purpose of the Sacred Texts themselves; or upon the manifest necessity of somehow distributing the immense field of the History of the Kingdom of God in the world so as to provide adequate treatment of branches so fundamentally dissociated as those of the Early Church, in its relations to its environment and its gradual development, of the whole Mediæval Period, with its peculiar obscurities and intricacies, of the vast Reformation Era, with its complex questions of doctrine and organization, and of the still more enormous modern expansions, working out multifariously among many Christian bodies, in many lands, and with momentous interlockings with present-day science and philosophy and politics and sociology at innumerable points. I need not dwell either upon the separation of disciplines in the dogmatic field, with the distinctions, so bothersome to the lay mind, between the more properly historical topics of Biblical Theology and of the development of ecclesiastical systems of Dogma on the one hand, and the more philosophical topics of the Philosophy of Religion, Christian Apologetics, and real Systematic Theology on the other. The same tendency to divide subjects is equally conspicuous in the field of Practical or Pastoral Theology. This department has for its end the fitting of the ministerial aspirant for his immediate professional and personal work in the pulpit and the parish and the community. Preaching is a topic naturally more or less by itself, not because of its remoteness from other topics, but because of its complexity and difficulty, when looked at historically, logically, artistically, and with reference to spiritual effectiveness. With it goes the fascinating study of Elocution and Oratory. Pastoral Care and Parochial Administration grow in magnitude as studies the longer they are considered, though for many sides of them the divinity student is really unprepared simply because of his youth and inex-

perience. Here properly belongs the lately recognized specialty of Religious Pedagogy, regarded not simply as a patent method for managing Sunday-schools, but as a broad discipline of the ministry to fulfil a general function to society. Our age is calling loudly, also, for specialized instruction in Evangelistics — missions in the cities, on the home frontier, in foreign lands — the whole aggressive or militant aspect of church life, with all the manifold summaries of facts, restatements of principles, and discussions of methods and results, direct and reflexive, that make up the science of the matter, not to speak of the personal training needed to fit the young minister to find his place as an active soldier in the great army of the Lord. And surely none of our churches, whatever be their traditions or usages, can afford now to turn their backs in ministerial education, as too many of them have in the past, upon that beautiful and expansive and most practical subject of the History, Theory, and Administration of Public Worship — call it Liturgics, if you will, or whatever else, so long as you take into it what belongs to it, and see clearly how much it concerns both the general welfare of Christianity, its influence and standing in society, and its working within the lives and hearts of individual men and women. Just here we come upon our special topic for tonight. Sacred Music as a study finds its place in a divinity school simply because the use of music in public worship has been practically universal in the Christian Church from its beginning, and because that use has had and still has a power unmatched by any other artistic agency except that which constitutes literature and oratory.

In view of this tendency to perceive that there is a logical place for some musical studies as a part of ministerial preparation, it may be well to spend a moment in referring to the statistical side of the subject. It is now over fifteen years ago that a distinguished authority on musical matters in England published the results of a careful inquiry made by him regarding musical instruction in the theological schools of the United Kingdom. He addressed eighty such schools and secured replies from fifty-four. It proved that at that time there were only thirteen — that is, one in six — that officially recognized music as a topic of

study, usually in the form of singing classes, though many were not averse to the informal pursuit of it by such students as chose. The tenor of the replies to the circular of inquiry was on the whole cordial, though with a few curious exceptions. I suspect that a similar inquiry today among the same eighty Colleges would show more of them finding place somehow for this kind of study, and I suspect, also, that the tone of reference to the subject would be even warmer than before. The inquirer for the facts should certainly not fail to read the elaborate summary of this investigation in Great Britain; it can be found in Mr. John Spencer Curwen's invaluable "Studies in Worship-Music," Second Series. If time would permit, I should be glad to quote at length from this forcible presentation, including the excellent remarks appended by Mr. Curwen. On this side of the water the bare statistics may not be distinctly better than those just given. By this I mean that our Divinity Schools have not generally seen their way as yet to much formal inclusion of musical studies in their curricula. But with us I believe that the attitude of the authorities is more universally favorable, so that probably the time is not far distant when more positive efforts will be made in the cultivation of the field of which music is the convenient center.

Turning back now to the point from which we digressed, I venture to say abruptly that the real question worth discussing is not whether music is so far a part of church activities in these days as to deserve some recognition in ministerial training, but how it should be approached pedagogically. I assume that every intelligent person must realize the large area and influence occupied by music as a factor in public worship, and that it is axiomatic that if the ministry is to exercise its function of leadership and control in public worship, it must do so upon some basis of personal equipment and experience. The authorities of a divinity school may fully acknowledge these truths and yet be uncertain how to act in view of them. Unless some definite and rational policy be in mind there is danger that the efforts put forth will be more or less wasted, and even that the dignity of the whole idea will be sacrificed. I emphasize

this the more because I fear that much of the common thought about the matter just here tends to be superficial, and even mistaken.

I take it that the whole character and value of effort in such a direction as this depends on what is the pedagogical end in view. In offering musical opportunities to ministerial candidates it is possible to pursue any one of three ends, which may be concisely termed *expertness*, *information*, and *purpose*. By expertness I mean such acquaintance with the practice of music as an art as shall enable the student himself to sing or to play upon an instrument (like the organ) or to compose. By information I mean such a knowledge of what music is as a great historic art, and especially what it has been and is as a hand-maid in the House of the Lord, as to understand its power and its possibilities, and to be personally sympathetic with its practical applications. And by purpose I mean such a grasp of the utilities of musical agencies in parochial and liturgical conditions as to supply positive motives, impulses, and policies for effort in actual ministerial life. I trust that it will be noted carefully that these three possible ends of study are distinct, though organically related. Expertness may easily be acquired without adequate information, and information without notable expertness. Either or both may be divorced from a proper pastoral purpose. Usually all three go together in some way, and ideally probably all three should be sought, though opinions differ widely about the proportions demanded, and about the order and relation in which they should be attacked. Here, then, is the pedagogical problem. In the practical work of a divinity school, with its multifarious interests and duties, if some musical study is desirable, as almost all would agree that it is, how should effort be directed and ordered with reference to these three ends, — expertness, information, purpose? Let us take up the three one by one.

The utility to a minister of having some degree of musical *expertness* himself is obvious. Everyone would admit the wisdom of the student's making all possible progress in singing. It is advisable for him to be able to pitch and lead a tune, and

to find his place in the harmony of song with assurance and delight, not to speak of the special requirements laid upon him if he is ever to administer a choral service. It is advisable for him in many conditions to be able to drill a choir, and to manage a singing-class. It is also advisable for him to know something about playing the organ, both for the sake of filling casual vacancies himself and of helping those who serve under him. It is furthermore advisable for him, if possible, to know something about musical construction in its simpler forms, especially if he is to attempt the instruction of others in any way. Of these desirable accomplishments that of singing is by far the most important. Whatever work is undertaken here should be carefully directed toward the main things, which plainly are, first, the cultivation of the singing voice as an implement, so that it shall be resonant, sweet, flexible, and true, a pleasure to the user and to the hearer; second, the mastery of the art of reading printed music vocally with intelligence and accuracy, so that the singer shall be as independent in singing as he is in reading printed words; and third, experience in actual part-singing of some sort—the more the better. Voice-building, sight-singing, part-singing, then, may be set down as most important. These technical accomplishments ought to be so taught in all the lower grades of education that they should not be added to the heavy burden already laid upon our theological schools, but so long as general education is defective here the ministerial school must supply the lack as best it can. Sight-singing and part-singing, if properly conducted, will merge insensibly in some study of harmony, which is the groundwork of musical composition. I believe that profitable work is eminently possible in tune-writing and tune-analysis for many students, though not for all. Playing upon the organ lies beyond this usually, and may occasionally be attempted with some success. But the further we go in trying to acquire technical expertness, the graver become the difficulties. Time fails, the student's attention and persistence flag, and the magnitude of the undertaking appals his heart. The art of music is no mean or small art, and no mistake can be greater than supposing that its sacred applications are so limited as to be easy. It requires discipline of a high

order, as well as talent, to write even a passable hymn-tune, and it requires far more skill to play a hymn-tune well than to turn off many a showy parlor piece. Aspirants in these directions usually do not realize what they seek, and most of them "go away sorrowful." Somewhat similar remarks must be made about singing itself. It takes time to cultivate a voice respectably, and time to mark out the absolutely necessary field of sight-singing, and time to gain proficiency in part-singing, and the poorer the teaching the longer the time required. It should be said, however, that time spent in singing is for the theological student often most profitable, both because of the mental and physical recreation it affords, and because it stimulates those æsthetic faculties that his other work too much ignores. If graded from voice-building up to part-singing, as I have suggested, this work with the voice will prove by far the most productive kind of technical effort in a theological school for the majority of the students. I doubt the wisdom of making it obligatory, simply because it cannot be successfully forced upon those who are unwilling, but it should be given its due dignity among other studies, with proper credits for examination. A few students will usually be able to do good work in harmony, and those who may desire such work should have full credit for the exacting mental labor required.

While, as I hope I have made plain, I have the fullest appreciation of these technical forms of musical study for the theological student, I should not wish to blink the fact that they are not entirely practicable in every case, and often cannot proceed far enough to be highly productive. Many students come firmly convinced of their inability in these directions, and some require more time to become proficient than they can properly give. The case in this respect is probably much worse here in America than in England, since the popular use of singing is less free here than there. Although much more can be done to aid absolute beginners than is often supposed, we must still acknowledge frankly that the art of singing well is rather too large and intricate to be perfectly accommodated to the conditions of a theological curriculum. Accordingly, I pass on at once to other kinds of teaching that are equally germane

and more widely applicable. I believe that real injury to the matter has been done by an advocacy of musical instruction for ministerial students that contents itself merely with urging them to learn how to sing. Such advocacy usually lowers the dignity of the subject, besides ignoring its true connection with other subjects in the curriculum.

That every active minister needs to have some positive *information* in the domain of sacred music cannot be doubted. That it is desirable that he should receive some of this information as a part of his professional training is fairly obvious. The question is as to what part of it, and how. When we begin to enumerate what kinds of information are to be desired, we find the list mounting up in an almost startling fashion. Since music is a constituted part of church services and often a definite branch of parochial activity, the minister ought to have come into such contact with it as to be somewhat sensitive to it, and appreciative of it as a hearer. This sympathetic attitude is to some extent a matter of unconscious instinct, but not as entirely so as is commonly imagined. It proceeds quite as much from habits of observation and reflection, resting upon some fund of knowledge. Whether a minister be a singer or not is of far less moment oftentimes than whether he be a genuine lover of music, with both sound information and a growing discrimination about it. A practical responsiveness to music is almost universally possible through processes of education. Just here the divinity school has a definite mission to fulfill. It will be fortunate if it be so located that its students have frequent opportunities to hear much music of various kinds, secular as well as sacred. In default of such opportunities, it may well attempt to bring some music directly to its students. Perhaps nothing in a theological course would do more for certain students than to hear church music of a high order actually sung or even played before them by some one who has a true sense of what sacred music ought to be. My own experience has been wholly in an institution located in a city where fine music abounds. This fact has led me to lay much stress upon class work of a demonstrative or analytic character. I have be-

come much impressed with the value of series of exercises before a class in which carefully selected specimens of music are taken up in order, played upon the piano, section by section, with running comments and analysis, precisely as one might take a poem or a chapter from the Bible and uncover its structure, its meaning, and its beauty by detailed exegesis. I have tried with some success three or four such courses, one on characteristic forms of church music like hymn-tunes and anthems, one on a series of the greater oratorios, one on a representative form of instrumental music, like the classical symphony. All these are regularly offered to our students as electives, and all are regularly taken by some students. If we were not surrounded by churches where fine choir music could be heard, and if we did not have an oratorio society rehearsing weekly in our chapel, as well as many vocal and instrumental concerts easily accessible to our students, I should feel it necessary to do more; but, as it is, I have come to have a peculiar interest in a form of exegetical lecturing on musical works that is not as common as it ought to be. It builds up rational attentiveness to musical facts, it stimulates a genuine taste, and it mightily broadens the view regarding the wonderful resources of the art of tone.

But such demonstrative efforts are by no means enough. Coupled with them should be one or more courses of lectures of a historical or systematic character. I have for years maintained a course upon the general history of music, designed to give a scientific survey in outline of the progressive advance of music to the position it now occupies of a vast cosmopolitan fine art, singularly expressive of the genius of modern life, and singularly impressive upon social sentiment. In this I have aimed, among other things, to give vivid sketches of the careers and influence of the more representative composers. Just how fully I may have succeeded in providing what would pass for a true scientific treatment of the subject I do not know, but I am content in the thought that this particular effort has over and over again proved a permanent door of entrance for earnest students into a vast realm of fact and beauty and action that before was scarcely known to exist. The bearing of all this upon ministerial equipment seems to me evident.

Speaking of teaching the history of music leads me to refer to another form of historical teaching which is even more important, and which is entirely apart from the technicalities of music. I mean the history of hymnody. There is no form of Christian literature that is at once so representative of the spirituality of periods and movements and so potent in directing the currents of spiritual feeling among Christian people as the form that we call either psalms or hymns. In view of the immense usage that the Biblical Psalms have had, with the still greater expansion of Christian hymnody in the last two or three centuries, not to speak of the influence of the Latin and Greek hymnody of the early and later Middle Ages, it is simply amazing that more has not been done with the subject in our divinity schools. It is perhaps true that not until within a comparatively short time has the scientific apparatus for the proper study of this field been provided. But today, with the multiplication of the tools of research, it would be inexcusable if we did not do something to acquaint our students with the stupendous richness of this branch of religious expression. Just how this should be done may be a problem to be differently solved in different places. My own conviction is that no theological college ought to omit a general course of lectures upon the development of hymnody as a part of church history, with especial emphasis upon the unfolding of it among the English-speaking peoples on both sides of the Atlantic. Particularly important is it not only to trace the gradual establishment of English hymns in the last century under the leadership of Watts and Wesley, but to exhibit in their true splendor the wonderful expansions that have taken place since the opening of the nineteenth century. We stand today at the end of a period of productiveness in this form that is certainly more fertile than any that have preceded except the first stages of the German Reformation, and yet too many of our young ministers go out into their work with absolutely no comprehensive grasp of the facts and no sense of their meaning or their value to them personally.

Upon this particular point one may almost be moved to a righteous indignation over the impotence and indifference displayed by some ministerial educators. For this special line of

instruction, though properly enough associated with music, is itself purely literary and historical. It is therefore within the reach of every faculty, and intelligible at every essential point to all students, even those who are devoid of musical tastes or training. In many cases the subject can and should be treated by some professor already in service rather than by a special instructor. The greatest difficulty is that of providing the books necessary to enable the student to attack the subject scientifically from the sources and by means of a variety of illustrative literature. There is also some difficulty in devising a satisfactory method of treatment. Both of these difficulties, however, may be surmounted by one who will give disciplined study to the subject. The teacher himself and his students will be strangely constituted if presently they do not begin to glow and thrill over their work, for it must of necessity bring them into close fellowship with many of the sweetest and richest characters of Christian history, must compel them to breathe the pure and stimulating atmosphere of the uplands and mountain ranges of Christian experience and sentiment, and must fasten their attention afresh upon those immutable and indestructible truths that are the central objects in all the ages of Christian faith and zeal and love and hope. The reflex influence of such study, quite aside from its specific value in increasing the student's information, can hardly fail of being most salutary for his spirituality both as to scope and intensity.

Speaking of the importance of analytical and historical studies in hymnody leads directly on to another larger field to which such studies properly belong. Church music and sacred poetry have grown to be the large and varied topics that they are not so much because of a diffused tendency in the popular mind toward music and poetry as arts, but because these artistic forms have proved useful as elements in the Christian institution of public worship. They can be most fruitfully and profoundly investigated only in the light of considerable careful scrutiny of what public worship has been and is in the evolution of social Christianity. The organism that we call the Church and the social phenomenon that we call organized Christianity manifests itself, maintains itself as a living thing, and is perpetually

extended and directed through several distinct forms of action. Of these the usages of social worship and instruction, from the simplest acts of spontaneous religious fraternity up to the stateliest ritual, from the Sunday-school and the prayer-meeting up to the solemn observance of the sacraments, are one form altogether too striking and powerful to be ignored. Probably no divinity school fails to give some place to training about public worship as a historic fact, a Christian duty, and a ministerial function. An examination of official calendars will show, however, that the actual attention to it is meagre in amount and not over-wide in range. It may soberly be queried whether there is not room and need for a much more thorough handling of this great and inspiring theme. We are too apt to let our students go out into their work with but the slenderest information about the historic evolution of Christian rituals, with altogether untenable opinions and injurious prejudices about forms of ritual different from their own, with no sure philosophical or psychological grasp of the significance of forms and ceremonies, and with but little appreciation of the social potencies that reside within them. Certain of our churches supply to their ministers a uniform and obligatory liturgy, while others leave them free to follow their own notions and fancies. Both classes need the help of specific instruction and personal study—the former to escape from the danger of shallow mechanicalness, the latter to escape from that of utter vacuity and formlessness. For many years I have felt that a much fuller study of public worship was a positive necessity in most of our theological schools: first, historically, to know more of the facts and their gradual unfolding in genetic order; second, philosophically, to pierce deeper into the reasons for the facts and into the enduring principles that reduce the many varying usages to some sort of essential unity; and third, practically, to consider more exactly how the minister as the official leader of public worship should order his own thought and action so as adequately to fulfil his duty to the Church at large, to his own parish in particular, and to himself as a custodian of the sacred mysteries of God. The topics that naturally suggest themselves for treatment are many, such as the

ordering of different kinds of services as wholes, the balancing of the correlative elements of instruction and worship, the function of such cardinal exercises as the reading of the Scriptures, as the prayers in all their forms, as the singing of hymns, and as the choir and organ music, with special emphasis upon the personal attitudes toward all these of the ministering clergyman, of all his assistants in leadership, and of the rank and file of the congregation. As was just said, the study of all these features of public worship necessarily arouses query about the historic origins from which existing usages have been developed, about the values that they have had at different periods and in different communions, about the doctrinal or other influences that have advanced or retarded their evolution, and about the degree in which particular examples in the past or the present appear to correspond with what an enlightened and spiritual intelligence would recognize as the ideal. No merely descriptive account of what history records will prove thoroughly useful that is not accompanied by a considerable amount of analysis and reflection as to the philosophical or theoretical aspect of the facts; but this attempt to rationalize the subject must be carefully guarded from becoming merely a defence or glorification of some single class of examples without a sympathetic appreciation of many diverse classes. Above all is it important that the survey of the manifold illustrations of what public worship has been or has been thought to be amid varying conditions should be made in a spirit of genuine spiritual earnestness, having regard always to the sterling Gospel truth upon which all Christianity takes its stand, the intense religious emotion that must display itself wherever genuine Christianity comes to social manifestation, the wealth of personal experience and aspiration that has poured itself out in Christian prayer and praise of every description, and the indescribable spiritual potencies that reside in such a majestic and venerable body of usages as are included under the term public worship. In short, the study of the subject, to be fair to the subject and to be fruitful to the student, must be at once scientific, philosophic, and spiritual.

I almost fear that what I have been saying will be thought to be somewhat out of place as a part of this address. It is true

that I am personally somewhat deeply interested in the advance of liturgical studies in our divinity schools without special reference to the bearing of them upon the problem of church music. But this interest would not justify my dwelling on the matter in this presence tonight. I have ventured to emphasize the systematic and comprehensive investigation of public worship in theological education in this address, because of its manifest relation to the special subject before us. A due consideration of sacred music as a part of public worship is absolutely indispensable to a thorough study of liturgics, however regarded, and conversely, a somewhat extensive survey of liturgical facts and principles is also absolutely indispensable to a well-rounded and well-poised study of sacred music. Infinite harm has resulted from attempts to treat sacred music by itself, isolated from the larger category of thought to which it belongs, and unsustained and undirected by those great energies of both mind and spirit that find expression, refreshment and part of their momentum from the custom of social assembly for mutual edification and common devotion. Sacred music has much more than a mechanical relation to public worship. It is first of all a form or method in which such worship takes place, and in many cases a form in which certain precious features of public worship reach their highest potency. If it is not an integral part of the larger institution, it ought to be banished from the prominence it seems to occupy. But if it is to be maintained, it should be cultivated and built up without the possibility of divorce from those eternal spiritual realities and those intense spiritual activities that are the essence of public worship as an institution of the Christian Church. It has occasionally seemed as if some advocates have supposed that all that is needed to make church music perfect is to raise it to the highest pitch of artistic refinement and elaboration—to employ only the greatest geniuses as organists and choir-singers, to use only musical selections of the highest order, to multiply musical exercises in the service, and to accord them almost unlimited prominence, and not only to install the largest and finest organs, but to reach out more or less after the further richness of the orchestra as well. None of these ambitions is in itself objectionable. But back of them all and

running through every detail of their practical application there must also be an imperial purpose to use every musical appliance in accord with the ideals of public worship as a whole, and always for the furtherance of those majestic spiritual results to which public worship is dedicated. Church music differs radically from all other forms of highly organized music in that it is not an end in itself, but a means to an end totally outside itself. It can justify itself only when it distinctly contributes to the expression of worship, to the impartation of religious truth, and to the stimulation of spiritual emotions and desires — all these in ways that shall be plainly consonant with and co-operant with other parts of public worship. Hence it is absolutely essential to its best pursuit that it be approached with a perfect sympathy with the science of public worship as a whole.

It is now high time that we turned to the third aim that has been suggested as important to have in organizing a course of musical study in a divinity school, namely, the conveyance to the student of something of positive *purpose* regarding his future treatment of sacred music. We have spoken of the desirability of his gaining some technical expertness, and of the necessity of his being supplied with a considerable fund of information, not only about music in general and the music of the Church in particular, but about the twin subject of hymnody, and about the encircling and dominating problems of public worship. It remains to indicate as best we may certain equally necessary points of policy concerning personal action that should be impressed upon those who presently are to exercise clerical authority in the pulpit and the parish. I shall content myself with but a few concise remarks, since the drift of my thought is doubtless obvious.

The first remark naturally relates to the degree of authority or control that a minister should expect to exercise in musical matters. Evidently no fixed rules can be laid down. There is no patent way of managing church music that covers all cases. The student cannot be supplied in advance with all the equipment of wisdom and tact and magnetism to accomplish all good things immediately. Perhaps the best injunction to press home upon

him at the outset is that he should plan to give special attention to the selection of his chief church musician, whether organist or choirmaster, and then to the establishment between himself and this musical official of more than ordinarily close personal relations. It is surely not often expedient or desirable that the clergyman should undertake the detailed oversight of the musical machinery of his church. The work is too technical and laborious for him. The ideal of parish organization calls for the use of many helpers, each with much independent responsibility. The post of executive officer in musical matters should be made dignified and important by delivering it from petty dictation and meddlesome interference. But, nevertheless, the clergyman should be sure to cultivate a true sympathy between himself and this very important helper. It is distressing to notice how some ministers have neglected this duty, or have failed to perform it wisely. There can be little hope for a wholesome type of musical progress when the minister and the musical director stand over against each other in a kind of hostility or jealousy, or even mutual mystification. It is for the minister to do his part and more than his part to prevent such chasms and schisms, to show such interest and attract such confidence that cordial co-operation shall follow as a matter of course, and to make it clear that his official headship in the parish is to be exercised in a hearty spirit of Christian fraternity rather than after the manner of a military dictator. In musical matters, as in many others, it is important that the minister should expect to lead and direct only where he is actually competent, and where his competence is recognized by those with whom he is dealing. Education is the only possible ground for the use of authority, and where it exists authority comes to pass spontaneously. Many a minister sorely needs the help that would come to himself and to all his liturgical work from learning to know his organist and his choir individually, from visiting choir rehearsals from time to time, and from keeping himself intelligent about the progress of every detail of their musical work. To do these things systematically and with enthusiasm should be a distinct resolve of every young pastor.

A second remark as to purpose is naturally this, that it is incumbent upon the clergyman to give scrupulous attention to the actual treatment of musical exercises in public worship. A degenerate type of congregational singing is often traceable simply to the indifferent slovenliness of the clergyman in selecting hymns, in announcing them, and in presiding over their rendering. The stolid thoughtlessness of many a congregation to the beauties and spiritual utilities of organ music is often only a reflection of the attitude of the clergyman. The abuses that sometimes appear in choir music are not always to be charged to the wrongheadedness of organists and choirs, but result from a total failure on the clergyman's part to exalt and explain the ways in which such music may contribute to the spiritual efficiency of a service. It cannot be said too often that whatever in public worship is not worth doing carefully and well and with an active spiritual interest is not worth having at all. A clergyman, therefore, whose practical handling of the service shows that he lightly esteems or positively misunderstands any part of the well-authenticated system of musical exercises not only exhibits a strange narrowness, but is usually sowing seed the ultimate fruits of which will be bitter to himself and poisonous to the thought of his parish. If one member of the service is dishonored, the probability is that other members will suffer with it. Lowering the dignity of public worship at so important a point as the music usually lowers that of the whole correspondingly.

A third remark as to ministerial purpose relates to the plain duty that rests upon the clergyman to instruct his people as far as he is able about the facts and principles of sacred music, and to incite them by every tactful means to do their part in it. This means much more than beseeching them to join in the hymn-singing. It refers rather to efforts in real popular education, whereby the truth about music as an art shall become widely and fruitfully known, and whereby the practice of singing and the power of intelligent listening shall be cultivated. In some cases it is possible to do much for popular improvement simply by means of casual remarks prefacing or following musical exercises in ordinary services. This is especially applicable

to the treatment of choir music. Sometimes the whole parish life is affected by the installation of musical classes of some sort as a part of parish activity. In most instances there is room for occasional lectures or expositions upon themes belonging to this department. It is indeed strange that more ministers do not see the fine opportunity there is for popular enlightenment upon the subject of hymns and hymn-writers. This is an aspect of sacred music that every intelligent mind can grasp, and to which every Christian heart can be made to respond. Its reactions upon other aspects of the subject are inevitable, and can hardly fail to be beneficial. The device of holding special musical services at intervals is common in many places. It has its utilities and its dangers. The latter would usually be avoided if ministers would more generally see how such services are an opportunity for taking the crude appetite that the popular mind has for musical things and turning it to account as a feeder of devotion and a help to healthy and sweet practical living. These are but isolated suggestions. The one main point is that among the positive purposes regarding music that a minister should cultivate is that of being a center of influence and impetus among his congregation toward a juster valuation of all music and a profounder sympathy with their own music in public worship.

It would be very wrong if we did not add a fourth remark, to the effect that a young minister should be led fully to realize that none of these purposes will prove practicable unless he joins with them a clear intention to go on with the process of educating himself musically in various ways. It is disheartening to an instructor in a divinity school to realize how meager and superficial is much of the work that he is able to do with his students. He can only lay foundations, sketch in a few outlines, endeavor to awaken the beginnings of an enthusiasm, give an initial impulse here and there. The further extension of expertness, information, and masterly efficiency in this field, as in so many others, rests wholly with the student himself. More time is needed for the completion of many processes of study than a divinity course provides. Added years bring to the student unexpected expansions of mental and emotional appreciation. Wider knowledge of men and experience with human life deepen

his sense of spiritual truth and of the methods by which that truth operates. The subtle mysteries of the relation between emotional activities and the life of the soul, and of the ministries to the invisible personality within that such outward agencies as the use of poetry and music may perform, are not readily analyzed by any one, certainly not by the student whose aptitudes and powers are still undisciplined by the strain and stress of active labor. Surely no word of mine is needed to emphasize the need of a purpose on the student's part that throughout his ministerial career he will continually return to and continually extend his study of these alluring and stimulating fields of investigation.

As I look back over what I have said, I am only too keenly conscious of its insufficiency. Possibly I may seem to have neglected much important detail as to methods of instruction. But I have no right to attempt to prescribe exactly how the things to be desired are to be minutely wrought out, since methods must always vary with varying conditions; and surely, in the face of such a program of lectures and classes as is to-night inaugurated, there is no need of suggestion from a stranger, since the projection and organization of this program shows the wealth of talent and wisdom available at your hand.

Possibly, too, I may seem to have minimized the difficulties that beset such work as this of which we have been talking. Yet no one can have a sharper sense of these than one who has long wrestled with them. I should shrink from recounting the story of the efforts of my own that have failed, or from confessing how far I have come short of what I sought to do. Indeed, I am not sure that those much better equipped than I have ever been could achieve a thorough success in this field of instruction in the circumstances now existing in our theological colleges generally, since the cultivation of the field is too novel to be provided with the best tools, or to possess the best plans of endeavor, or to have all the support from public interest and a kind of tradition in its favor that will some time come to pass.

And it is plain that I have not succeeded in saying what is in my mind about the nobility of this whole subject, or its importance to the welfare of our churches and to the effectiveness of their public ministrations. I have hesitated at many points lest I should seem to be over-zealous or foolishly intense over that in which I happen to be professionally interested. Yet I should have been false to what is undoubtedly true about the peculiar power that music has over the souls of men and about the worth of sacred music as a factor in the services of the Church if I had failed at least to imply many things that I lacked the genius fitly to express or if I had essayed to treat this fine theme upon anything less than a high and earnest plane of thought.

WALDO S. PRATT.

Hartford, Conn.

CADETS OF THE CHURCH.

The word cadet is most commonly used to designate one in preparation for military or naval service. Perhaps the ideas most freshly suggested at present are "hell sauce," fist fights, "wooden willies," and other exercises not included in ecclesiastical curricula.

It is proper for the Church to borrow warlike terms and symbols. St. Paul gives us ample warrant for cultivating soldierly qualities and employing military language. There is, therefore, nothing inherently inappropriate in applying the term cadet to him who is preparing to be a minister of the Gospel. Why is the term borrowed by the Church from the vocabulary of war? There appear to be two reasons.

First. There is a glory popularly attached to the term cadet. Second. The title suggests a defense of the Church's practice of aiding her embryo ministers in their education. This borrowing for either purpose is not necessarily blameworthy and may be commendable. But it will not be questioned that in assuming the title every effort must be made to justify it in practice. The Church which calls its system by the name cadet must make that system cover the meaning of the name; the individual who bears it must seek to live up to its significance.

The cadets of the Church honor the title in some respects. Like those at West Point and Annapolis they cut themselves off from obtaining great wealth by their professions. They are held to a large responsibility for great numbers who are under their charge and leadership. They are also in a special degree targets for the bullets of the discontented within their ranks and the hostile without. But the parallel should run farther in order to make the title a perfect fit. There are marked features of unlikeness between the cadets of the Church and those of the nation, and to two of these attention is called.

I. The first has regard to the ability of the officers to train the privates and practically to reproduce themselves in them. The lieutenant just out of West Point is able to make from a company of raw recruits trained and effective soldiers. Some become corporals and some sergeants. They in turn are qualified to drill those under them. This lieutenant must not only communicate to his men what he learned at the Academy, but must train them so that if he falls and another and another, their places can be filled at once. The cadets of the Church do not reach this standard. They need in their churches or on their mission fields the most capable subalterns. But as a rule they do not attempt a regular training, their great Captain Jesus did it. He chose twelve whom he sought to prepare to carry on his work after he fell on the field. That was his chief work. His teaching was primarily for them. We need in our churches more than anything else trained deacons, leaders of young men, superintendents of instruction, and teachers of children. They ought to be of the best. The graduated cadet ought to train them if he would live up to his name. But very seldom does he do it. He is not, as a cadet, fitted to do it. Preaching or proclaiming the Gospel as a monologue is held up as his main work. After graduation most of his time he is expected to give to sermon preparation. He will say he has not time to train his inferior officers. But there is always time to do the thing best worth doing. Imagine two ministers working five years each in churches of the same strength. One puts all his force into preaching, the other at least half into training officers and teachers. Which church at the end of the time will probably be the more stable and efficient?

The multiplication of power by making others able to do what ought to be done, and what the leader would otherwise be compelled to do or leave undone is the secret of broad and deep fruitfulness. An ordination sermon and charge to a pastor were recently given in a prominent Presbytery, in neither of which was the word *teach* mentioned. It was all as if Jesus did nothing but deliver sermons and never directed his followers to teach. The students in our seminaries need instruction in

pedagogy no less than in homiletics. They should be able to drill as well as to proclaim.

II. The second feature in which the cadets of the Church differ from those of the nation is in their disposal after finishing their course. The graduate of West Point or Annapolis is in the service of the country which has educated him and takes orders implicitly from her representatives. East or West, North or South, to the Asiatic station or the South African coast, he goes as a matter of course. When he enters West Point he pledges himself to serve eight years and takes oath that he will obey his superiors. The cadet of the Church if he is to be worthy of his name must also serve the body which educates him. The Seminaries and the Boards of Education are the direct educative organs of the denominations. The Boards of Home and Foreign Missions are the direct organs of the same denominations for Christian campaigning. The *Church* educates her men. The *Church* conducts her Missions in the United States and in foreign lands. I make no distinction now between men aided and those not aided by the Board of Education. All have free tuition and room and therefore great advantages over those preparing for other professions. Nor do I forget that the Church has a measure of control over those who accept calls to ordinary self-supporting churches, and that these men are aiding in the advance of the Kingdom. In like manner the cadets of the nation who resign from their special service and enter other occupations are under government control and aid in her enrichment.

My claim is that in order fully to deserve the title of cadet every man educated for the ministry of the Church should *offer himself* for a *term of years* to that Church as represented by her Mission Boards and give those Boards the first refusal of his service. The Church has trusted him with her educational advantages and he should trust her to order him where she will for the first years of his work. The young men should be ready for outpost work and be willing to have the Church judge of the fields where they can best promote the glory of the Kingdom. This certainly is the cadet principle. If it be objected that the

fixed term of such service is in conflict with the life enlistment required by most Boards of Foreign Missions, the reply is that the objection is weighty in theory but much lighter in practice. Foreign Missionaries as I have known them may be divided into three classes: 1. Those whose loss of health compels abandonment of the work. 2. Those who, being notably inefficient or unable to labor in harmony with their comrades, come home and — do not go back. 3. The remaining ones, all of whom count it a pleasure to continue at their posts and could not be hired to remain at home. Practically, therefore, the life service idea binds no burdens grievous to be borne. Missions, Home and Foreign, cultivate the most destitute fields, their work calls for the greatest sacrifice, and the graduated cadets ought to be at their primary disposal.

Before leaving this topic let us consider some highly desirable results that would reasonably follow such a course adopted by *all* who enter the ministry. What would be the effect, for instance, if the classes of 1902 in all of our Theological Seminaries should unanimously offer themselves to the Boards — as representing the Churches — for missionary appointments?

(1) The moral standard of admission to the Seminaries would be elevated. Candidates would be sifted in the interests of greater manliness. Some reproaches, which need not be enumerated, to which students are commonly open would be removed. The individual young man trying to determine the nature of the motives which impel him towards the ministry would be aided in clearing the deck of some insidious temptations and the true man would welcome this aid.

(2) This platform would also broaden the outlook of the student during his whole course of training. Instead of having a select few known as volunteers or missionary students, pursuing studies for Mission work — the advance movement of the forces of the Kingdom — we should see all the men taking part in these studies, not knowing to which land or state any one might be sent. All would not be sent, but all would know the fields. The number of pastors shamefully ignorant of “the regions beyond” would gradually but surely diminish.

(3) The deadening effect of calls unfaced or declined weakheartedly would be avoided. No one passes through a Seminary course without feeling that it may be his duty to be a missionary. Men face the question with more or less thoroughness. Elements enter into their decisions varying from the "best girl," or the hope of a marble church, to a mother's consecration or an overwhelming conviction. Sometimes the decision is wrongly made. One of the bitterest pangs in a minister's inner life is the haunting fear that he is irrevocably out of place. Seldom does this fear become known, but I have heard two old men confess that their lives had been robbed of energy and light because they had declined calls to Missionary service. There are many such men living today. The loss of that clear vigorous spirit is a sad diminution of the power of the ministry as a body.

(4) This practice would deeply and widely affect the Church. With a larger list of candidates from which to choose missionaries, the Boards, Home and Foreign, could more easily man their fields with the best. There are men on the field today who would not have been commissioned had the supply available not been very limited. But the whole Church would experience an unprecedented thrill if it were known that all its Seminary graduates were willing to go into whatever fields the war department should direct them. No suggestion then of fat places. No insinuation that the loudest call is the one with the most dollars and best manse attachment. Many a slur would die a pre-natal death.

The Student Volunteer Movement has raised the tone of the ministry. But the Cadet Movement making Missions, home and foreign, the young man's first service would give a broader, stronger elevation. Then, too, think of the added impetus to Mission study in the churches. Dr. Wm. Newton Clarke says: "Many a pastor has no freedom in dealing with the cause of Missions from a secret fear lest if the truth were known he ought to be a missionary himself. Some pastors secretly know that they have never done justice to the question and therefore avoid the subject when they can." These are plain words, but

they are true, and the remedy for the difficulty must lie along some such line as this.

(5) This practice would tend to press back what is called "the ministerial dead line." That line is pressed forward by the young men who graduate from the Seminaries year by year. Pastors fifty years of age are being forced out of active service because the supply of juniors is so abundant. The latter may say that the former are behind the times and back numbers, and that the churches need new blood. This is true in some cases, but just as frequently the churches desire less stringent guidance, or the young women want an unmarried pastor. We cannot have in the ministry positions graded strictly according to age, but the plan suggested would tend to lessen the pressure from beneath upon the still capable veterans in the service. It would be cadet-like, soldierly, for the young to seek by legitimate means to diminish that pressure and give the silver-haired pastors a little better chance. Strong, staid churches ought not to be able to get young men so easily. These ought to be on picket duty — at the advance firing line. They will have ideas on this subject somewhat changed from their present ones after twenty-five years of service.

(6) This suggested movement would also give heart to larger action for the relief of disabled or superannuated ministers. Cadets who serve the government are pensioned, if disabled, or retired after years of duty. Cadets who place themselves under the orders of their Church ought to be cared for on the same principle. The Church would be far more willing to furnish means for such support should it witness such a spirit in its ministry. There need be no "special pleading." No one begrudges the honorable soldier or his family their pension in time of need, and the funds for the relief of the disabled ministers and the families of those dying on the field would soon be largely augmented were the heart of the Church touched by the more soldierly bearing of her leaders.

If, then, students in Theological Seminaries would be real cadets of the Church they must adopt two watchwords, viz.: *Learn to drill subalterns* and *Enlist for service where ordered*. In

so doing they will not be pioneers or fanatics. The "trail is blazed" by our military and naval cadets and also by the Jesuits and the Salvation Army. Our Protestant ministers should not be a whit behind these in the power to train or the grit to go.

JOHN WOODRUFF CONKLIN.

New York City.

EFFORTS AT ECCLESIASTICAL FEDERATION.

This subject, like all others relating to the polity of the church, has its sociological aspects. In other words, there are certain principles — not to call them laws — that underlie the social order as a whole that should be taken into the consideration of all questions of ecclesiastical order. Lectures on religious polity in the early future will probably rest upon comparative sociology as those on political science already do. Mere experience or rule of thumb, as much of experience really is, must give way to broad and scientific treatment. This is one point that should be clearly seen in all efforts at the federation of religious organizations.

Federation being a social process, it has a somewhat definite place and value in a series of developments. Two political bodies may be in at least the following relations to each other. They may be isolated from one another in form or action, or in both. One may be dependent on the other. They may be independent of each other, and yet in occasional or constant alliance for co-operation or for offensive and defensive ends. The last leads closely to federation, or has actually accomplished it. Then comes organic union, either with independence within certain limits, or one may absorb the other. Ecclesiastical bodies in this country, and economic corporations too, apparently are following our political institutions in this movement. That "federation" is the current cry shows the stage of progress in which we are ecclesiastically; that is, religiously we are behind our political condition. If organic unity is the goal of the church our present condition should make us humble, docile, yet eager to advance.

Again, the movement for federation should, as far as possible, be studied in all its parts. There are three chief places towards which efforts at ecclesiastical federation may be directed.

Christian denominations as a whole, and sometimes, especially in those of the independent or congregational polity, local churches, may federate. Secondly, the societies of some denominations, like the young people's and great denominational societies of the Congregationalists and others, may form alliances or come into federation, with or without the hope of closer union. Just now this part of the field has the most attention. And thirdly, the process may go on within each local church by itself where practically independent organizations now exist. That is to say, the local churches, especially those of the congregational type, may lead their Sunday-schools, young people's societies, and the like to such alliance, federation, or organic relations that they may be, more than they now are, actual parts of a common whole, fully intelligent regarding each other's aims and work, and equally represented in what makes the formal or actual constitution of the church.

These three aspects of the problem of federation are scientifically as closely related as the problems of body, organ, tissue, and cell are in the work of the skillful physician. And the wise leader in religious polity will recognize this and act accordingly in dealing with federation in any one of its fields. We especially need to see that nearly all the great denominational and interdenominational problems of our churches are embryonic in the local church itself, and are therefore to be studied there most diligently. I may be allowed to say that after several years study of the subject, and with some practical work in experimental ways, this conviction has greatly deepened.

This need is most apparent in the department of Christian instruction. A Sunday-school, one or two endeavor societies, one or two missionary organizations, a boy's club, besides pulpit, prayer meeting, and home, are all at work in this department, and with slight or no direct alliance with each other. Waste and discontent inevitably follow. The Sunday-school is often honored with recognition in the rules of our churches. The officers are frequently elected directly by the church itself, or under its regulations. The Sunday-school is in such cases formally as well as constitutionally connected with the church. The early independence has given way to federated and even to

organic relations. But the young people's societies are rarely given the same honorable place. They have no formally regulated co-ordination with either the Sunday-school or the church itself. The rules of the churches are generally silent regarding their organization and control, unless it be in some general, almost indirect reference. The section in the church manual providing for the Sunday-school has no corresponding one relating to these and some other societies. In short, we have in many of our local churches a number of unfederated organizations with all the effects — good and bad — that attend this condition of things.

Here is a great opportunity to attack the problem of federation in a practical way, and make a greatly needed contribution to the subject. The waste from a number of organizations, within the local churches from overlapping, lack of co-ordination of plans and work is as grave a danger in its way as the waste that comes from having several churches in the same village working independently of each other. The young people's societies in the Congregational churches of New England have eighteen per cent. less members than they had in 1895, and the Sunday-schools have also suffered a serious loss. Many causes, doubtless, have contributed to this result. Not the least, however, of these is the waste that comes from a lack of a careful division of labor between the two institutions and of their adjustment to each other, and to the church as a whole.

The problem is great, intricate, and difficult, and yet by no means insoluble. As Dr. N. G. Clark once said of foreign missions, we have been only playing at federation. It is time to give it serious, scientific treatment.

SAMUEL W. DIKE.

Auburndale, Mass.

AUGUSTUS CHARLES THOMPSON.

In the death of Dr. A. C. Thompson Hartford Seminary has lost a friend honored and beloved, identified by kin and in a long, efficient, and gracious service with the institution. As its memorial of him the RECORD prints herewith the words spoken by President Hartranft in the Seminary Chapel at morning prayers on September twenty-seventh. It adds thereto the minute adopted by the Faculty at its regular meeting October second, the vote of the Board of Trustees passed November sixth, and also the resolutions of the Eastern New England Alumni Association, recorded September thirtieth. A brief sketch of the life of Dr. Thompson appears among the Alumni News.

PRESIDENT HARTRANFT'S WORDS.

The venerable Dr. Augustus C. Thompson was called to his patiently awaited rest on Thursday night. He had entered his ninetieth year, in spite of frequent illnesses and sharp sufferings. His brother of revered memory, Dr. William Thompson, for fifty-five years a professor in this institution, passed away twelve years ago at the age of eighty-three. The two were knit together by tenderest bonds. The anticipation of meeting again was one of the strong attractions of that joyous world into which our friend has now also gone. He was one of our oldest living Alumni, having graduated at East Windsor in 1838. He went as a student to the University of Berlin, being among the first of the American pilgrims to seek the shrines of German thought. He became the intimate companion of Friedrich Schneider, the ablest student of the Schwenkfeld literature. Never since his sojourn in that land of theological culture did his zest for many phases of its science wane; and he also maintained correspondence with several of its most illustrious sons. For a while he taught Hebrew in our then young institute; one of his pupils, Dr. Lyman Whiting, now himself well freighted with years, has a vivid recollection of the thoroughness and enthusiasm of

the drill. In after years he came back to us, in this our later home, to lecture on missions, a theme uppermost in the heart of both brothers. He also served in our Board of Trustees with a supreme and intense fidelity.

His devotion to the Kingdom and the records of its progress was probably the most emphatic passion of his life; he was abundantly equipped for discourse about it, not only by the extent of his study, but by the laborious tours on which he was sent; by his acquaintance with organizations and leaders; by his farsighted and resourceful service on the Prudential Committee; by his organized search into facts as chairman of the same. The evidence of his absorption lies in the fact that he built up an extraordinary missionary library, to which he was adding until the end came. His ministry in the Eliot Church, Roxbury, whether as sole or senior pastor, was characterized by immense labor, noble preaching, solemn litany, abundant solace, fine courteous dignity. The memorial of that church, in which he appears as the least conspicuous figure, was issued on his eighty-ninth birthday; it contains no sign of abatement in the brilliance or force of his clustered gifts.

His pen was fertile, especially when ill health prevented the continued exercise of pulpit and pastoral functions. He illustrated much of choice hymnology; he dwelt lovingly upon the rich and ripe experiences of the faith; he teemed with memorial biography and history; above all did he make excursions into the ample fields of Christian enterprise, upon which he certainly was a high and luminous authority. His concern about passing generations of men and events was unquenchable. He sustained his vast and instructive correspondence to the last hours. Whatever he wrote was expressed in choice and rhythmic English. Indeed, did we not learn to admire him as a man of most extraordinary power, surcharged with helpful comforts and spiritual forces; stored with creative and well-directed energy; moved with profound convictions as to the Christian realities and the method of their interpretation? How kindly was his refined bearing. How deep was the faith grounded in his Lord, and in the wisdom and love of every divine procedure. With what a certainty of outlook did he turn his eyes to the shores

of the blessed country, and toward the light of the city of twelve gates.

No little consolation is it in this hour to dwell on that strong and beautiful face, with its speaking eyes and smiling mouth; to reflect upon that humor so broad, that wit so scintillating, that mass of anecdotes related in artistic form, that appreciation incomparable of the significant men of his day. This long and strong life now closed has been affluent of benefit to us. With a triumphant confidence he rejoiced in our history, in every vital unfolding of our purposes. He co-operated in every line of reformation. His labors in raising funds for us were herculean and signally prospered. His personal gifts were manifold, and that massive library, with provision for its enlargement, was the crowning benefaction. A life so replete with experiences found its chief joy in the fellowship of Christ, into whose higher intimacies he longed to go. The light and the truth were sent forth to escort him to the holy hill.

MINUTE ADOPTED BY THE SEMINARY FACULTY.

The death of the Rev. Augustus Charles Thompson, D.D., on Thursday, September 26th, is an event that calls for much more than a passing reference in the annals of the Faculty of Hartford Seminary. Dr. Thompson stood in peculiarly close relations as a friend to each of us individually, and his life and character commanded our personal affection and veneration, of the intensity of which this is not the place to attempt an adequate expression. It is fitting, however, that we here set down briefly some of the ways in which he built himself into the whole fabric of our institutional history, and preserve in our records some testimony of our bereavement as a Faculty in his translation to another sphere of life.

Dr. Thompson was graduated from this Seminary in 1838, having entered within two years of the founding of the institution. At the time of his death he was the oldest full graduate known to be surviving, and the next to the oldest student. He had outlived most of his class by more than a quarter-century. He was early elected to membership in the Pastoral Union, and was active in its counsels to the last. By the Pastoral Union he

was chosen in 1882 a member of the Board of Trustees, and served continuously in that capacity until his death. He was also connected with the teaching functions of the Seminary. In 1839-40 he assisted the Faculty as tutor in Hebrew. In 1880-81 he was one of the series of Carew lecturers. In 1883, when a fund was first provided for an annual course of lectures upon foreign missions, the gifts to which were wholly secured by his efforts, he was naturally chosen as the lecturer upon this foundation, a duty which he continued to fulfill with elaborate care through all the eighteen years since.

It would be impossible to recount in full the benefactions to the Seminary that came directly or indirectly from Dr. Thompson's enthusiastic and far-sighted interest in its welfare. Conspicuous among them are nearly half of the scholarships now available for the aid of needy students, all of the five prizes annually offered to those making special progress in certain studies, one of the two fellowships for foreign study that are open to members of the graduating classes, the lectureship on foreign missions above mentioned, together with large shares in such funds as those supporting the professorial chairs, as that endowing the recently established Missions Courses, and as the so-called "Forward Fund" now in process of being raised, besides lesser gifts too numerous to mention. In addition to these multifarious enrichments, due either to his personal liberality or his influence upon that of others, he has long been a munificent patron of our growing library, year by year supplying it with valuable works upon many subjects, and finally, in 1900, making it the depository of his famous and almost unique collection of books, pamphlets, periodicals, and documents relating to the subject of foreign missions.

The extent of Dr. Thompson's work for the upbuilding of this institution is by no means indicated by this brief summary. His invaluable counsel, based upon a scholarship of high order, a marvelous experience of men and affairs, and an inspiring fullness and depth of Christian zeal, was always ready to be summoned at every time of uncertainty or difficulty. His wisdom and enterprise could always be enlisted in each successive step of administrative and pedagogical progress. He was pro-

verbially faithful and painstaking in executing every trust assigned to him by the governing boards of the Seminary. He not only attended scrupulously upon every meeting statedly called, but took elaborate pains by correspondence, interviews, and visitation to make himself familiar with the practical ongoing of every part of the Seminary life. He thus was identified with it on every side, heartily co-operating in whatever made for its development and sharing more than anyone else outside the actual Faculty in the expansion of its policy and efficiency.

But even such acknowledgments as these fall short of expressing our sense of what Dr. Thompson was to this institution. He gave lavishly of his means, of his time, of his energy, of his accumulated wealth of thought and experience. But, best of all, he gave himself freely and warmly, admitting every instructor and every student into the inner sanctuary of his Christian life, and thus permitting us all to know intimately how profound was his hold upon the basal truths of the Gospel, how vivid was his vision of the supreme realities of faith, and how sublime were the heights of consecration and of joy to which he had attained. He came among us with the quiet authority of a genuine prophet and seer, and with the indescribable inspiration of real saintliness. His words and deeds breathed always the spirit of a true "man of God," one whose distinguished abilities were completely devoted to the highest welfare of his fellow men the world around, and whose heart dwelt continually in reverent and loving fellowship with the Most High. To have been permitted to know him so long and so well, and to walk with him in the path of service in connection with this Seminary, is to us a source of the profoundest gratitude, and the recollection of what he did and what he was will abide with us as one of the choicest and most uplifting of memories.

VOTE OF THE TRUSTEES.

"Passed to the Better Land from his house in Roxbury, Mass., September twenty-sixth, nineteen hundred and one, Rev. Augustus C. Thompson, D.D., in the ninetieth year of his age."

Thus was announced to us the removal of one who had held

a unique relation to Hartford Seminary. Associated with it from its beginning as student, alumnus, trustee, or lecturer, no one was more familiar with its whole history, and no one had more loving zeal in its establishment, its growth and later prosperity. That devotion has been shown by his presence at its meetings and anniversaries, by constant and watchful care of its interests, by oft-repeated benefactions, by wise counsels, and by scholarly instruction in the lectureship he held for so many years.

For nineteen years he was a member of this Board of Trustees, and no one more fully recognized the responsibility of this trust. Except when prevented by ill health, he was regular in his attendance upon the meetings of this Board; and no item of business, whether relating to the finance, the instruction, the general administration, the adjustment to new relations, escaped his notice or failed to receive his thoughtful consideration.

Hopeful in times of depression, willing to take his full share of labor, through his timely aid again and again relief has come, and critical junctures have been safely passed; and at all times his interest and hopeful spirit have been a source of great strength.

We his associates are profoundly grateful that his life has been so long continued; that we have had for these many years the benefaction of his courtly and kindly presence, the inspiration of his high Christian character, the wisdom of his counsel, and the devotion of his service; and that he at the close of his long life was permitted to see his work—for this Seminary, for his own church, and for the cause of Foreign Missions—crowned with such abundant success.

May his mantle of courtesy, of courage and faith, fall upon his successors, that the work beloved so well may be carried forward to the praise of the Master whom he served!

RESOLUTIONS OF THE EASTERN ALUMNI ASSOCIATION.

The Alumni Association of Hartford Seminary for Eastern New England, being called to mourn the death of Rev. A. C. Thompson, D.D., who has been its president from its founding

(in 1888), expresses its keen sense of loss, and its hearty appreciation of his character and work.

He was eminently a man of God.

Intensely interested in the Kingdom of Christ, and its extension in the earth through manifold agencies, his love and devotion to Hartford Seminary were marked and profound, and his endeavor for its prosperity was prolonged and fruitful. Toward the promotion of its interests and the enlargement of its facilities and usefulness, he wrought with unswerving and marvelous consecration.

To the efficiency of this association, for itself, in the cultivation of fraternal fellowship, and through it for the larger good of our Alma Mater, he contributed a rare and painstaking fidelity.

We furthermore express our deep sympathy with the members of his family in their grief, and with the Seminary which has so long been blessed with his affectionate regard and remarkable service.

Sorrowing for the loss sustained, rejoicing in the constructive work he has wrought, cherishing the inspiration of his example and memory, we reverently praise and thank our heavenly Father for the distinguished life and service of Dr. Thompson.

By vote of the Association September 30, 1901.

HENRY C. ALVORD, *Vice-President*.

ALMON J. DYER, *Secretary*.

Book Reviews.

In his *Handbook to Old Testament Hebrew*, Dr. Samuel G. Green has produced a book which undoubtedly will be found most useful by many students. It is very full and thorough in an old fashioned, yet lucid way, and while it cannot compete for class-room use with Davidson's admirable "Introduction," any one who studies Hebrew by himself will probably find it much more intelligible. The range of reading exercises is particularly wide, and though the philological ideas are hardly up to date, yet for practical purposes the book may be heartily commended. (Revell, pp. xvi, 316. \$2.50 net.) D. B. M.

The Book of Genesis in the Light of Modern Knowledge, by the Rev. Elwood Worcester, D.D., of St. Stephen's Church, Philadelphia, is the outgrowth of a series of popular Sunday afternoon lectures during the winter of 1898-99. Dr. Worcester believes that modern Biblical criticism and archæology can be made popular, and in this volume we have the results of his experiments. He starts out boldly with the analysis of Genesis. He then exhibits the parallels between the Hebrew and the Babylonian creation narratives, and shows how Babylonian cosmological conceptions pervade the entire Old Testament. Passing on to the stories of Adam and Eve and of the Garden of Eden, he exhibits their analogies to a large number of mythologies both ancient and modern. The stories of Cain and Abel, of the antediluvians, and of the flood are similarly treated, and the book ends with a discussion of the tradition of the Tower of Babel.

Dr. Worcester shows himself master of the literature of his subject, and his discussion is thoroughly up to date. Although his book is essentially popular, it has none of the weakness that so often characterizes popularity. One marvels that a Philadelphia Sunday afternoon congregation can digest such strong meat. It is certainly a hopeful sign of the times that such instructive lectures are called for, and are so well attended as Dr. Worcester's have the reputation of being. Perhaps ministers in general underestimate the ability of their congregations to understand and to appreciate the results of genuine research. If all our pastors were busy giving lectures of this type, the gulf that now exists between the theological standpoint of the clergy and that of the laity would not long continue.

It is not to be anticipated that a book of this sort will add to our knowledge of the subject. All that can reasonably be expected is that it will gather up the results of modern special investigation. This the author has succeeded in doing. Of all the numerous popular discussions of Genesis that are now in the market this is probably the most readable and the best. (McClure, Phillips & Co., pp. xx, 572. \$3.) L. B. P.

The Messages of the Prophetic and Priestly Historians constitutes the fourth volume of the "Messages of the Bible" series, edited by Sanders and Kent. The work is divided into three parts: The messages of the prophetic historians, of the prophetic-priestly historians, and of the priestly writers. The first division includes the J and E narratives in Genesis, Exodus, and Numbers. The second embraces the narrative portion of Deuteronomy, and those histories (books of Joshua, Judges, Samuel, Kings) which are considered to have been written or redacted under the influence of the Deuteronomic writer. The third division includes the priestly (P) portions of the Hexateuch narrative and the books of Chronicles, Ezra, Nehemiah, Ruth, and Esther. In comparison with its predecessors it is characteristic of this volume of the series that it summarizes the Biblical matter, instead of paraphrasing. While this renders the book no less useful for a painstaking student, it certainly detracts from its interest for the average Bible reader. The generally excellent paraphrases of the other volumes are, perhaps, their most attractive feature. A good portion of the book is devoted to introductory matter, treating of the literary characteristics of the Biblical narratives and the critical and historical problems involved. This is all written in a fair, unprejudiced spirit, free from arrogance and conceit. The standpoint is, of course, that of the Higher Criticism, but the attitude of the author, Prof. J. E. McFayden of Toronto, toward the Bible is one of respect and reverence. While such higher criticism may awaken inquiry and provoke dissent, it ought not to be harmful. (Scribner, pp. xx, 362. \$1.75 net.)

E. E. N.

Dr. Camden M. Cobern is the author of a new *Commentary on Ezekiel and Daniel* in the old "Whedon's commentary" series, so long popular in Methodist circles. Nearly one-third of the work is taken up by the introductions to the two books commented on. Of these the introduction to Daniel is the most comprehensive and satisfying, if not convincing. The standpoint of the author is that of a staunch conservative, and he offers a very vigorous and able defense of the essential historical accuracy of Daniel, even though he dates the work in the Maccabaeian age. His theory is that an inspired seer of the Maccabaeian times made use of existing materials (the more distinctive Daniel portions, whose connection with the age of Cyrus is more marked) as a basis on which to build a new (Apocalyptic) prophecy of future events and conditions. The author has made diligent use of every scrap of archæological discovery bearing on the interpretation of the two books. As a corrective of many rash, ultra critical opinions regarding Daniel Dr. Cobern's work is of great value. The exegetical notes are brief, but good. Used in connection with other more original and strictly scientific commentaries this one will be found profitable. (Eaton & Mains, pp. 415. \$2.)

E. E. N.

Daniel, Darius the Median and Cyrus the Great, is the somewhat lengthy title of what purports to be "a chronologico-historical study" of the problem involved in the statement in Dan. 5: 31, that "Darius the Median took the kingdom." We welcome every serious attempt to solve this

riddle provided it is based on an independent study of the inscriptions and other sources by one who can read these in the original and knows how to handle their testimony. But we confess that we cannot attach much value to so-called investigations based upon translations and interpretations by Sayce and others, without the ability to distinguish between the true and the false. The author, Rev. Jos. Horner, D.D., LL.D., attempts to prove that "Darius the Mede" was the same as the Gobryas (Gubaru) of the inscriptions, that he was the son of Cyaxares (I), the supposed son of Astyages, that he was also known as Cyaxares, and that the equivalent of the Hebrew "Ahasuerus" is Cyaxares and not Xerxes, as generally supposed. On this identification the theory and positions of the book depend. But when we note that there is only the most uncertain evidence that there ever was a Cyaxares, son of Astyages, and that the equivalency of Ahasuerus and Cyaxares is based solely on the value of the statement in Tobit 14: 13 (an utterly worthless statement), we realize that Dr. Horner's proposed solution is valueless. (Eaton & Mains, pp. 142. \$1.20.)

E. E. N.

In our February number we referred with interest to the Rev. F. S. Ballentine's series of popular translations from the New Testament, called *The Modern American Bible*, of which two volumes had then appeared. We now have a third volume, containing the Gospel of Luke and the Acts. What was said then might now be repeated. This series is a praiseworthy attempt, not to set up a standard version to compete with those now available, but to provide something to aid certain classes of readers who specially need to have the Biblical material expressed in the terms of everyday speech. It is a sustained effort to do what thousands of Sunday-school teachers do constantly. Without approving every detail, we must acknowledge the skill displayed and the general utility of the result. (Whittaker, pp. 331. 50 cts.)

W. S. P.

Among writers on New Testament Theology Dr. Geo. B. Stevens stands in the foremost line. His exegesis is always careful and sound, his grasp of the subject firm, his reading wide, and his attitude toward others fair. Above all he is thoroughly loyal to Christ as the revealer of God's truth. Therefore we heartily welcome his little volume on *The Teaching of Jesus* as the best brief work on the subject with which we are acquainted. Those who have read the author's larger work on "The Theology of the New Testament" (1899) will not find anything new in this more recent book. Of course, Dr. Stevens has written in the light of the criticism made on his larger work and has taken into consideration the literature that has appeared during the past two years. But his positions have remained unchanged. We know of no better work to which to refer one who desires a safe and comprehensive introduction to the study of Jesus' teaching contained in the Gospels. (Macmillan, pp. xii, 190. 75 cts.)

E. E. N.

A brief examination of the basis and origin of Christian belief is the sub-title of Dr. Percy Gardner's *Exploratio Evangelica*. The author is

professor of classical archæology in the University of Oxford and is well known to all students of Greek antiquities. Like Professor Ramsay, Dr. Blass, and several other classical scholars of our day he has "felt acutely the stress of the revived interest in the problems of theology and religion," and, having arrived at "certain views in regard to the psychology and history of religion, he has by degrees thrown some of these views into the form of a treatise on the origin of Christianity." Dr. Gardner tells us very frankly in the preface to his book that "in the field of psychology I am a Kantian or Neo-Kantian, with a special debt to Mill and Mansel. In the field of anthropology I owe most to Robertson Smith and Dr. Tylor. As regards the early history of Christianity, I have tried to follow the best writers, such as Harnack, Lightfoot, the Revilles, and Schürer." Professor Sabatier of Paris and Dr. James of Harvard are named as exponents of similar psychological views. The general tendency of this book, as our author tells us, is to transfer the burden of support of Christian doctrine from history to psychology, perhaps rather from the history of facts to the history of ideas.

The contents of the volume are disposed in three books. In the first our author discusses "first principles." In the opening chapter he attempts to describe the present state of religious doctrine, and quotes approvingly the words of Amiel: "*le déplacement du christianisme de la région historique dans la région psychologique est la voeu de notre époque.*" Then follow two interesting chapters on the inspiration of conduct, and the practical grounds of belief. Professor Gardner would replace Descartes' fundamental proposition, *cogito ergo sum*, by, *volendo et amando fio*, which he declares to be a safer basis both for thought and life. Experience and doctrine, and doctrine and metaphysics are the titles of the next two chapters. Religious doctrine, says our author, in order to be justified in the courts of reason and history should possess the following notes: First, it should be based on real experience; second, on universal or common experience; third, it must not be cast in the mould of false and perverted intellectual views. This would make human experience the measure of religious truth and drive pure (poor) reason out of court, in true Neo-Kantian fashion. Chapter VI treats of relative religion and contains this significant passage: "Religious beliefs necessarily contain more of ideal than of scientific or strictly historic truth. And thus it may easily come to pass, that although a given belief contains a certain amount of intellectual error, yet it cannot be denied without the introduction of a larger and more serious error." The intellectual then must be allowed to operate in the realm of religion, notwithstanding it may sometimes lead us astray. This is a slight concession to "pure reason." So far our author has treated of what he calls the statics of religious belief. But the great mass of these beliefs do not come through individual experience, but are a matter of inheritance and tradition from our ancestors. Hence Dr. Gardner turns now to consider religion in some of its historic aspects. He speaks most glowingly of the inspiration of history, declaring that "the principle of progress and of change consists in impulses or tendencies surging up, we do not see whence, into the ways of human life." But these underlying ideas are not all admirable. Hence

our author passes to a discussion of the test of ideas. These tests are survival and beneficence. Ideas and myths, and the outgrowths of myths complete the subjects treated in the First Book.

Book II is concerned with discussions pertaining to early Christian history. The Christian creed, the Gospels, Jesus as Messiah, the ethics of Jesus, the sayings and parables of Jesus, Christian miracles, the birth in Bethlehem, and the physical resurrection are the themes selected for special treatment. It will be seen that Dr. Gardner grapples with many of the most disputed questions connected with the origin of our faith. In general he preserves a calm, judicial mind. It seems to us, however, that he fails to rate the Gospels as highly as they deserve. The authors of these works were no ordinary men, and they had a high sense of the claims of truthfulness. Moreover they felt the supreme importance of the life, work, and teachings of Jesus. So far as they were able they represented these in their true light. Dr. Gardner is accustomed to deal with Greek writers, whose themes are often trivial and whose sense of obligation to tell the truth, the whole truth, and nothing but the truth, was not always profound. Our Gospels stand on a higher plane and demand more consideration at the hands of critics. Professor Gardner confesses himself baffled too at many points. For example, he refuses to credit the Gospel statements regarding the physical resurrection of Jesus, and yet he cannot see how a general belief in the bodily resurrection could have arisen without a clear basis of fact. His judgment is plainly *a priori*, a thing which he strongly deprecates. Book III treats of early Christian doctrine. The incarnation, atonement, Holy Spirit, future life, baptism, communion, and inspiration are some of the themes touched upon. One is convinced as he finishes this goodly volume that its author has a vital faith in Christ, and a strong desire to have the message of salvation made known to the whole world. His words are worth candid consideration at every point, and though one cannot always concur in the conclusion, one is sure to respect the frank and honest purpose of the writer. (Putnam, pp. viii, 520. \$4.50.)

E. K. M.

Just why *Savonarola* should appear in the list of the World's Epoch Makers is a question. There may be no question of his goodness and greatness and his desire for reform, but whether his work resulted in a new epoch in the history of the world is not so clear. To class him with Calvin and Wesley and Luther as makers of history seems out of proportion. This book, by G. M. Hardy, adds nothing to our knowledge of him. Its author does not attempt original work, and apparently uses only English books in the preparation of this. It is written in the eulogistic rather than the historical spirit, and gives a short and readable account of a great man. It will be useful to those who do not have access to Villari's work. (Scribner, pp. vii, 273. \$1.25.)

C. M. G.

Prof. Herkless has written a scholarly and interesting work on *Francis, Dominic, and the Mendicant Orders*. The picture of the mendicant world, when the papacy was at the height of its temporal power and Christian work greatly neglected, is clearly drawn. The work of the orders

is briefly considered both in the earlier period when they are carrying out the wishes of the founders in preaching and teaching and their later work when they are the inquisitors and leaders in thought in the European universities. The chapter on the mendicants and scholasticism is especially worthy of study. Dominic is the teacher and attempts to stem the tide of heresy by teaching. The author shows that the inquisition was contrary to the wishes of Dominic, who would convert heretics by reason rather than by torture. The work of the Franciscans as "slum workers" in the wretched quarters of the mediæval city is mentioned. One is impressed with the similarity to the work of the Salvation Army of the present day, and it also shows that the Social Settlement is not a new idea. The book is to be commended for its fairness and scholarship, and will be useful to those who wish to get at the essentials of these important orders in brief form. (Scribner, pp. 237. \$1.25.) C. M. G.

The University of Pennsylvania has placed students of history under great obligations by its publication of "Translation and Reprints from the Original Sources of European History." One of the most valuable for the student of church history is the volume made up of *Selections from Zwingli*. These selections were made by Prof. S. M. Jackson, whose previous work on the Swiss Reformation well fits him for the task. These selections are made from those papers which have never before been translated into modern German or English. Five selections are translated in the work, and the reading of them gives one a clearer view of the Swiss reformer than can be obtained in the ordinary church histories. The value of the work is increased by frequent notes by Prof. Jackson. It would be further increased by a fuller table of contents and an index. (Longmans, Green & Co., pp. 258. \$1.25.) C. M. G.

Prof. J. Taylor Hamilton in 1900 published a *History of the Moravian Church*. From this he has extracted sections dealing with missions, and with some additions, has published the work as a whole for popular use. It omits all reference to the sources and literature. A marvelous record it is. No other narrative outside of the Apostolic affords so clear a testimony to the power of the gospel, and the continuous vitality of the faith, from the inception of the Brethren's work until this day. There is no sign of any retrogression or of any diminution in intensity of interest, or in the volume of contribution, as the pages approach our own time. The story is an inexpugnable argument for missions, and a shining demonstration of what the church can do if she be once aroused to the comprehensiveness, depth, and conquering energy, of her life in God. This work bristles with facts, relieved by few reflections or criticisms. All denominations could gather a knowledge of method, aid to simplicity in machinery and spirit, and a stimulus to beneficence from these wonderful pages. Not the least witness to the significance of the American church is found in the recital of Moravian enterprise in our own land. We cannot forbear alluding to Dr. A. C. Thompson's absorbing studies in this field. (Times Publ. Co., Bethlehem, Pa., pp. xv, 235. \$1.50 net.)

C. D. H.

Latin America is an interesting book on an important subject, and one which should appeal to us at this time when we are coming into closer relations with our Central and South American neighbors. The book consists of five lectures delivered before Princeton Theological Seminary by Hubert W. Brown, who is well fitted for the task by his sixteen years of service as a missionary of the Presbyterian Board in Mexico. The author considers: (1) The religious belief of the pagan Indians. (2) The work done by the Roman Catholic Church. (3) The patriotic struggle for religious liberty. (4) The work of the Protestants. (5) The problem to-day confronting missionary workers. The object of the work is to awaken an interest in Mexico, Central America, and South America as mission fields. Central South America is less known today than Central Africa, and there are millions in South America today who are pagan. The pagan territory in South America today equals in size the whole of Europe. The value of the book is increased by the full synopsis preceding each chapter. (Revell, pp. 308. \$1.20 net.) C. M. G.

The little handbook by Louise Manning Hodgkins, entitled *Via Christi*, an introduction to the study of missions, is the first of the series projected by the committee of the United Women's Board of Missions, in the United States and Canada. The purpose of these manuals is to promote the study of church extension. This work gives an outline of such a history, from the days of St. Paul to the new movements of the nineteenth century. The plan is to give a survey of the progress in successive periods, each one being followed by quotations from selected writers of that time, and by suggestive topics for "study or discussion," and to this is appended a reference bibliography; each period is preceded by a chronological table. The book is certainly prepared with care and skill, and where used cannot fail to stimulate interest. One might criticise some irrelevant quotations. We are glad to note the good index. (Macmillan, pp. xix, 251. 50 cts. net.) C. D. H.

Dr. Arthur T. Pierson is one of our most indefatigable writers on subjects connected with missions. He is just out with a Fourth Series of chapters on *The Miracles of Missions*, planned and executed in much the way with which we are familiar. The present volume contains fifteen sketches (a few of them not written by Dr. Pierson himself) drawn from widely separated mission fields and illustrating the difficulties and the triumphs belonging to very different types of effort. For example, two chapters describe the achievements in city missions of Frank Crossley at Manchester, Eng., and of George Müller at his Orphanage in Bristol; four treat of efforts in Europe, including a survey of the Moravian work that has radiated from Herrnhut, the passionate life of Rabinowitz, the converted Jew, the chain of political and other events that made possible the McAll Mission in France, and a sketch of the unfolding of Protestant work in Spain; one takes us into the heart of Africa, to the country of "Khama the Good"; India and Burmah are each represented by one chapter, and Korea by two; Dr. Paton tells over the story of the New Hebrides once more; and two chapters are general, the one giving in-

stances of answer to prayer, the other instances of the power of the printed Bible. Dr. Pierson is an expert writer, clear and crisp in expression, and ingenious in the marshaling of his materials. He is on fire always with enthusiasm and with spiritual earnestness. We believe that these books will have much utility in quickening interest in missionary topics, although we are occasionally led to doubt whether the author has not let his rhetoric and his desire to make a telling point run away with his cool judgment. (Funk & Wagnalls, pp. 257. \$1.) W. S. P.

In *Presbyterian Foreign Missions* Mr. Robert E. Speer has given an interesting historical sketch of the missionary work of the Presbyterian Church of the United States. The history of the missions of this church in each one of its fields is told in a lively, readable way, without burdening the reader with many dry statistics. The book should be commended as a useful compendium of the extensive missionary work of the Presbyterian Church. (Presbyterian Board of Publication, pp. 296. 50 cts. net.)

E. E. N.

Few men have had such exceptional advantages and perhaps fewer have embraced the advantages they had with such abilities as Mr. A. Henry Savage-Landor in China during the Boxer uprising, the results of which are given us in his handsome two-volume work, *China and the Allies*. It is a book of large proportions, lavishly illustrated from personally taken photographs, and interesting on every page in what it tells us — interesting to the degree of fascination.

The writer's effort is simply to give us a narrative of events without prejudice as to any of the participants. The impression made on every candid reader must be that he has succeeded remarkably well. This will be specially seen in what he gives us as his estimate of the soldiery of the different allied forces, which is as fair as could be given — in his judgment on the looting craze, which is as wise and considerate as any one could render and in his presentation of the general question of the missionaries which, while blunt, has the merit of being thoroughly common-sense, allowance being made for the usual tourist's prejudice against missions. We do not hesitate to commend to our churches at home the suggestion on which he lays his largest emphasis, that if missionaries are to be sent to China at all they should be men who are the very best in brain and are furnished with the greatest amount of all around common sense. This is wisdom, as we know from experience, since in China and everywhere else in foreign lands it has been uniformly this sort of missionary who has accomplished the most permanent good.

M. W. J.

We are glad that reprints in pamphlet form have been made of two papers that appeared in the *Annals of the American Academy of Political and Social Science* for July of this year, since both have value for the ethnological side of missionary science.

The first of these is on *The Natives of Hawaii*, by Titus Munson Coan, M.D., the son of the well-known missionary. It aims to give a very condensed statement of the peculiar "Polynesian Charm" that so many ob-

servers have noted, not only in Hawaii, but in other Pacific islands. It then proceeds to argue that one of the important reasons for it is the restriction of population (by infanticide) to an amount well suited to the physical conditions. Of course, Dr. Coan does not commend the method used, but praises the result. The paper is acute in several particulars, though lacking in completeness on its descriptive side. Various criticisms instantly present themselves, but the pamphlet has utility nevertheless. (pp. 9. 15 cts.)

The second treats of *The Semi-Civilized Tribes of the Philippine Islands*, and is by Rev. Oliver C. Miller, a chaplain in our army. This is much more of an essay than the foregoing, and includes reference to many more sides of its subject. Mr. Miller has had unusual opportunities for observation, being attached to the command of General Lawton, and has here brought together a very valuable brief summary of almost a dozen of the chief peoples of the Archipelago. The sympathetic tone of what he says, and its Christian purpose and hope are most grateful. The whole is an excellent study in condensed form. (pp. 21. 25 cts.) W. S. P.

The Religion of Science Library is continuing to put the works of Bishop Berkeley within easy reach of those who would learn from this most suggestive writer. The "Principles of Human Knowledge," already printed, is now followed by the *Dialogues Between Hylas and Philonous*. The work is prefaced by a brief but quite adequate preface, showing the characteristics and main teaching of the work. (Open Court Publ. Co., pp. vi, 136. 25 cts., paper.)

New Modes of Thought, by C. T. Stockwell, contains two essays, one on the New Materialism and the other on the New Pantheism. These in turn are broken rather unnecessarily into brief chapters. Appended is a tribute to Prof. E. D. Cope, late of the University of Pennsylvania. The book is interesting as an illustration of its title, and as reflecting in its many quotations the results of the experiments and speculations of many workers. Its argument, so far as it is argumentative, is to show that "we must either accept materialism or something akin to modern pantheism." The "materialism" is, of course, of the monistic hue. The author feels that something like a combination of the two can be secured through the idea of a limitless ether which may be thought as the body of God. (James H. West & Co., pp. 150. \$1.)

Dr. E. T. Collins' book on *The Soul: Its Origin and Relation to the Body; to the World; and to Immortality*, is another suggestive manifestation of the renewed interest in the problem of Immortality aroused in the presence of the modern scientific view of the world. It is the work of a physician who, from the phenomena of embryology, seeks to show that the soul is a distinct entity, indispensable for the realization of life. That furthermore the phenomena of dreams lead inevitably to the conclusion that the soul is immaterial and in its activity independent of the body, and is thus essentially immortal. The final sentence of the book fairly

summarizes its conclusions. "From these facts, which are presented to the experience of every man during sleep and dreaming, it is conclusively shown that the soul is endowed with endless powers of existence which cannot be gainsaid or set aside by valid argumentation, thus answering the question propounded nearly two thousand years ago by the doubting members of the Church at Corinth, 'How are the dead raised, and with what manner of body do they come?'" The book is an interesting biological and psychological study; but its argument is too often vitiated by what logicians would call the fallacy of direct inference from the particular to the subalternating universal to carry with it the conviction of truth which its author believes belongs to it. (Eaton & Mains, pp. 335. \$1.50.)

A. L. G.

No one has probably undertaken to at all familiarize himself with the great literature of India, even in a second-hand way, without feeling that when he came to the two great Epics, with their enormous proportions, their obviously composite character, and their multitudinous and often apparently incongruous moods of thought, he was face to face with a literary product whose complexity was almost hopeless. When the casual student has turned for illumination to the works of interpreters of this literature his earlier discouragement has been brought almost to the verge of despair. He has been forced to the conviction that an enormous amount of most careful and minute scholarly analysis of the Epics must be done before there can be really clarified results. It is as a most valuable contribution to this end that among the Yale Bicentennial publications the learned successor of Professor Whitney has put forth his *Great Epic of India*. The work is characterized by the minuteness of precise scholarship, the soberness of judgment, the objectivity of view, the sanity of interpretation which are recognized as the characteristics of the work of Professor E. Washburn Hopkins. The work is divided into six chapters treating respectively of the Literature Known to the Epic Poets, the Interrelation of the Two Epics, Epic Philosophy, Epic Versification, Origin and Development of the Epic, Date of the Epic; followed by Appendices and full Index. The text of the book is 403 pages; of these 166 are occupied with the chapter on versification, to which an appendix adds some twenty-five pages of illustrative material. This will perhaps indicate the technical character of the work as a whole. The long chapter on Epic Philosophy occupying, with that on versification, nearly two-thirds of the work, in the precision of its illustrative passages and its close adherence to the oriental terms and methods of classification supplies a mine of study for the historian of Indian philosophy; while the elaborated appendix of Parallel Phrases in the two Epics indicates the painstaking accuracy with which the study of their relations is taken up. The work is thus that of a scholar for scholars primarily. At the same time it is one of those volumes from which he who is no Sanskrit specialist will be able to get a new and enriched apprehension of the characteristics of one of the great literatures of the world. (Scribner, pp. xviii, 485. \$4 net.)

A. L. G.

Mr. Henry Wood writes in an exceedingly pleasant and readable style, and his *Symphony of Life*, in the various essays which it contains, develops in various ways his characteristic mood of transcendental thought. The idea that "man is not a body with a soul, but a soul with a body" might not unfairly be called his theme. In various ways he accents the supremacy of the psychical over the material, leading up to a phase of the vague, immanental, psychical monism which is so characteristic of our time. The book is not exactly food, but it is a stimulant, and in places, in spite of its even tempered flow, might serve as a valuable counter-irritant. It is quite probable that it might serve of most value to those who will be the last to read it. (Lee & Shepard, pp. 302. \$1.25.)

A. L. G.

In *The Mystery of Baptism* Dr. Axtell thinks he has discovered the solution of the sacrament. The preface and introduction indicate the kindly spirit in which the theme is developed. His purpose is not polemical, for he seeks through renewed investigation some higher level of meaning on which Christians may unite, or at least exercise fellowship with one another. He gives an architectonic form to his discussion by beginning at an outer court, or the preparatory stage, in which he treats of Greek, Jewish, and Johannic baptism. This constitutes Part I. In Part II we enter into the inner court, for which Christian baptism furnishes the material; and here the order of treatment unfolds the mystery and its meaning, — qualification for induction, in which the claims of infant baptism are well stated; the benefits of baptism, the mode of baptism, and the history of the change of mode. Part III inducts us into the Holy place; herein spiritual baptism is surveyed as inclusive of our Lord's affusion of the Holy Spirit; then follow the baptism of life as the hope of the soul, the baptism of power as the hope of humanity, the baptism of fire as the hope of glory. This is a vague and hazardous interpretation of the mystery of Godliness. The author, however, has kept true to his intention, and has avoided all that is usually provocative of bitterness. The acrimony engendered by the earlier disputes concerning sacramental questions was mainly due to the sacerdotal and the Christological doctrines involved. In the later stages of debate, they have come down to a lower level of strife about the etymology of words and the constitution of the church. The author kindles no fire into which he would cast those who think differently, but rather starts a friendly blaze on the hearth, around which he would have all the members of the household gather. The chief point of weakness in the arguments of all modern liberal constructionists is the concession that *baptizo* signified in New Testament times, immersion. It does indeed mean drowning, but more frequently it stands for affusion, sprinkling or bathing, while in the major number of cases, and those of the highest import, the usage was purely metaphorical, and in such form as would allow no thought of immersion. The writer justly defends infant baptism. He also sets the classic passages in Romans and Colossians in their true perspective. His view of the changes in the mode is substantially correct. The discussion of the spiritual baptism is the least satisfactory part of the book. (Funk & Wagnalls, pp. vi, 396. \$1.20.)

C. D. H.

The Education of Teachers, by Chancellor W. H. Payne of the University of Nashville, is written by a man with large experience and some healthy old-fashioned convictions. He has not been stampeded by the latest educational fads and gives good reason for the faith that is in him. He pleads for education of teachers in broad and deep lines, in opposition to a superficial training by a "laboratory" method. He has high and true ideals for the teacher, and his book is full of suggestive remarks and inspiring thoughts. We especially commend the tone of sober sense that characterizes the volume. Two baccalaureate sermons to teachers are appended to the volume. (Richmond, B. F. Johnson Publ. Co., pp. 272. \$1.50.)

A. T. P.

President Alexander C. Millar of Hendrix College, in his book, *Twentieth Century Educational Problems*, discusses some of the more pressing questions which face the college leader of the present time, such as the distinction between college and university, with the proper functions of each; the correlation of the various grades of education; the place of the public high school, and of the independent academy; the uniform requirements for degrees, etc. The discussions are marked by clearness and ample illustration, although not by originality or special power. The author advocates a scheme by which all the schools of each denomination may be related to each other and find their climax in a university. This, his own church, the Methodist, is trying to carry out. In a church with so strong a polity and so loyal a constituency it may be possible, but it can hardly be adopted generally. (Hinds and Noble, pp. xiv, 231. \$1.)

A. T. P.

The volume entitled *Sunday-School Movements in America* was written by Miss Brown in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the Faculty of Philosophy of Columbia University. The necessities of the case required a scholarly and accurate piece of work. The volume justifies this requirement. The distinctive value of the book lies in the information presented regarding various movements in different churches in this country to improve and vitalize Sunday-school methods. We know of no book which gives fuller information upon the history of the American Sunday-school Union, the National Convention system, the International Series, the Chautauqua movement, and the Bible Study Union. The book is also full of information regarding denominational work in these lines. In conclusion we have as the result of her study a critique of the Sunday-school as it exists today, with some valuable suggestions regarding improvements, and a proposed course of Sunday-school study, which will repay careful consideration by the many who are trying to do reconstructive work in our day. A well selected Bibliography is appended. The book is a fine piece of work, and fills an important place. (Revell Co., pp. 269. \$1.25.)

A. R. M.

Every new volume of "The Committee of Fifty on the Temperance Problem" is very welcome. We have already had "The Legal Aspect" and "The Economic Aspect." This new volume may be called "The

Social Aspect," though the work is entitled *Substitutes for the Saloon*. The object in view in each successive volume is to secure a body of facts which may serve as a basis for intelligent public and private action. The special committee engaged upon the study of this latest report was composed of Professor Francis G. Peabody, Mr. Charles Dudley Warner, Dr. E. R. L. Gould, and Professor William M. Sloane. The chief worker under them was Rev. Raymond Calkins of Pittsfield, Mass., who has in turn had others working with him, and making special investigations. These results have been carefully collated, and put into literary form for the purposes of this report. The main purpose of this study is to discover how far the saloon serves as a social center, apart from satisfying the physical craving for stimulants. The logic of the book is this: If certain conditions of our social equipment deny to a certain class natural and healthy avenues of social life; if the saloon is the attractive and the only attractive center of social life in certain spheres; and if few or feeble or ill advised other methods are available to answer this legitimate social craving, then legal methods and economic considerations cope in vain with this evil. The committee's investigations are directed to discover the extent and quality of this attractiveness and to find out by what agencies society is attempting to supply social substitutes for the saloon or to undermine the social attractiveness of the saloon with its bad environments by other centers of social power under better auspices. The study shows the beginning of widespread interest in this phase of effort, but shows how meager it is up to date, and how difficult to meet the social power of the saloon without resorting to means accentuating some of the evil methods of the saloons themselves; how hard it is to find any "soft drinks" or any philanthropical or educational substitutes for the freedom and license and "at home" feeling of the saloon in its present atmosphere. And yet a beginning has been made, and the book will be a surprise and a revelation to many people who have never looked into the subject. The remarkable success of some efforts, and the cordial response accorded to some workers when true fraternization has been effected, is proof that along this line is perhaps the most potent agency to overthrow the force of the saloon. It is impossible to analyze this book in detail without writing out the full story of these fascinating pages. Two chapters tell of the Clubs of the People, and of various ways in which the Club instinct has been utilized to fight the social attractions of the saloon. Labor Unions, Working Men's Clubs, such well-known organizations as the Hollywood Inn, and various organizations in connection with such plants as the National Cash Register Co. and many others are used to illustrate the power of the Club to combat the saloon. In a similar way the experiment of Night Schools, free or cheap lecture courses and musical societies are discussed in a chapter on Popular Education. What the churches and the settlement are doing is shown at length. Indoor and outdoor amusements, lunch rooms, and coffee houses, especially the English Temperance Houses, are discussed in several chapters. Closely allied to the problem of social power of the saloon is the impossibility of making the home a social center of attraction in congested districts. This fact is one of the chief items of indictment in the tenement house evil, so that

this report takes up the housing of the working people. The chapter of this volume discussing this problem is one of the best available on the subject, and has the advantage of giving data up to the present time. This third volume of the valuable books from the Committee of Fifty ought to be of the highest interest to the country, for it discusses a practically new phase of the temperance problem. Other sides of this evil are often discussed: this is fresh and vital, of absorbing interest, is unhackneyed, and ought to be stimulating. Every minister might find here most important and new material for his temperance work. (Houghton, Mifflin & Co., pp. 397. \$1.30.)

A. R. M.

In very brief compass we have here a handbook for charity workers, by one of the most distinguished workers in the country. Dr. Devine, secretary of the New York Charity Organization Society, is well known to all interested in poor relief. His *Practice of Charity, Individual, Associated, and Organized*, is as good a thing as any one in the country could do in the space of a handbook. The fundamental principles, many of the practical methods, and some of the perplexing problems are here discussed in an admirable manner. There are other books which give more in detail what the New Charity is meant to be and to do, but this book defines clearly and briefly and from the inside, practical view what charity is, who need help, false substitutes for it, the relation of the church to charity. Perhaps the "Illustrative Problems" will interest and strengthen the reader as much as anything in the book. "Cases" from his own experience evidently are very instructive. The busy pastor, the charity worker, and the general reader can get nothing better in small compass than this book. (Lentilhon Co., pp. 186. 60 cts.)

A. R. M.

The author of this book believes both in *The Old Evangel and the New Evangelism*, as he has denominated his book. Mr. Eaton has written a book in which, while he points out clearly and sharply the faults of the church of today, yet enters upon no cheap diatribe, nor does he indulge in mere croaking. He believes seriously in the signs which point to a quickening conscience over the need of a deeper religious experience in our churches. He sees in the accepted results of much scientific study, in the awakened social consciousness, and in the enlargement of international relationship indications of a readiness for some new and enlarged spiritual impact, which the church is now anxiously expecting. The author has broad sympathies and hopeful expectations, as evidenced in his early chapters, but he is not blinded to the serious perils of the church today, and voices his convictions in plain and forcible style. He calls for a return to the old Evangel not in a reactionary spirit, but as actually needed in human nature to give spiritual momentum to the newer views and larger opportunities of the day. (Revell Co., pp. 162. \$1.)

A. R. M.

Whoever thinks that the world has outgrown the Decalogue should purchase the little book by G. Campbell Morgan, *The Ten Commandments*. The author does not concern himself with the history or the historical and

critical problems in which the Decalogue is involved. His aim is to present and enforce the significance of these old commands as supreme rules for twentieth century living. He has succeeded, and in his own fresh, vigorous way he gives the old words new life. His example might be profitably imitated by many preachers. May they buy the book and learn how to do it. (Revell, pp. 126. 50 cts.) E. E. N.

Here is a book of an unusual character, a short volume of funeral sermons, entitled *I am the Resurrection and the Life*. It is published as the result of a suggestion made at the Lutheran Convention at Baltimore in 1897, and is designed to furnish homiletic aid to the pastors of that church who, "for want of time or proper equipment, have felt embarrassed when called upon, often on very short notice, to conduct a burial in the English language." The little volume consists of sermons preached by Lutheran pastors on funeral occasions, and designed to suggest appropriate lines of thought to be used or imitated. There are fifty-one such brief outlines, with text and elaboration under such captions as: For infants and young children, for children, for confirmed youth, for young men, for young women, for young married men, for young married women, for middle aged men, for middle aged women, for elderly men and women, for extraordinary occasions. Manuals presenting appropriate scripture selections to be read on such occasions are not rare, but this is the only book furnishing sermons for such occasions that we have met. It is a book liable to misuse, and offering a temptation to undue reliance upon its resources. But for its purpose in the Lutheran Church in helping to formulate English expression, it may have a very legitimate use. The sermons themselves (published anonymously) are excellent, in the main, and furnish a wide range of helpful and comforting thoughts. In a communion where formal sermons are called for, this little manual may furnish stimulus of thought and variety in thinking, if not misused, as a substitute for individual work. (Am. Lutheran Publication Board, pp. 336. \$1.)

A. R. M.

We welcome this *Manual of Sacred Rhetoric*, by Rev. Barnard Feeney, as an excellent contribution from a Catholic source, to works upon Homiletics. It is designed for the training of Catholic priests in the art of preaching. It is a common mistake of Protestants that the Catholic priesthood pay little attention to preaching. This volume will dispel that illusion, and the reader will find a carefully prepared and elaborate discussion of "Sacred Rhetoric." Parts of the book are of local color and interest, and present the subject with special reference to the type of matter and method in the Roman church. But apart from this, the book is a valuable addition to homiletics for the general reader and student of the sermonic art. Beside the more formal and scholarly treatment of the component parts of the sermon, the book abounds in admirable advice to students as to preparation and delivery; and is full of good common sense in practical suggestion. We know of no book in homiletics which has so much to say about the conversational style in preaching. Some excellent

points are made in the way of acquiring this simple but difficult quality. The author is enthusiastic in emphasizing the function of preaching in his church; and a Protestant reader has reason to be thankful for such a vital and excellent treatise from a fellow-worker in the Catholic church. We wish to record our congratulations and appreciation. (B. Herder, St. Louis, pp. 336. \$1.25.)

A. R. M.

On taking up for the first time Mr. John P. Hylan's *Public Worship* one is in doubt whether to laugh or to weep. It is a straightforward statement of the statistical results of an inquiry — one might say, an inquisition — made among from two to three hundred persons in the hope of discovering something about "the psychology of Public Worship." Two distinct sets of questions were used, the one relating rather to the general observance of Sunday and the externals of church attendance, the other to the inner aspects of experience in connection with church-going. The feeling either of satire or of regret that arises at the first opening of these pages will probably give place to unexpected interest in the expressions collected and the annotations thereon. The method is good, but at points rather crudely applied and certainly not spread over a wide enough number of cases to be highly significant. Some of the questions seem foolish and some not altogether well put, but the discussion based upon the replies is not only earnest, but often suggestive. We are glad that this study has been made, though we are not clear that it decidedly extends the range of positive knowledge. We cannot help thinking that if the author had a broader acquaintance with the literature of Liturgics than his bibliography would indicate he would have been able to make more of his inquiry on every side. (Open Court Publ. Co., pp. 94. 25 cts.)

W. S. P.

The volume of *Verses*, by Helen R. Hamersley Stickney, is full of gentle devotional spirit. The author speaks the language of the heart, and the wholesome Christian sentiment which pervades the book will make it acceptable to all who have natures that crave contentment and cheer. There is evident in each poem a simple and unaffected desire to convey to the reader the pleasures of a life that has won its own happiness and peace. (Putnam, pp. 125.)

S. T. L.

There comes to our table a little pamphlet officially put forth by the Roman Catholic Archbishop of New York on the *Grand Jubilee of 1901*, in which are set forth the doctrinal nature of the special indulgence proclaimed by Pope Leo XIII in 1900, and now extended to the whole Catholic world, with the rules for its attainment. The student of Romish doctrine and practice will here find explicit statements regarding the Church's authority which a Protestant naturally cannot accept, and a code of regulations as to the method of working out one's own salvation, which a Protestant must regard as simply a perpetuation of the ancient Pharasaic legalism in an extreme form. But we doubt not that to "the faithful" what seems like a curious anachronism to us will be a comfort and a joy. (P. J. Kenedy, pp. 62.)

Stirring Facts is a small brochure by Lewellyn James Davies, missionary of the Presbyterian Church at Chi Nan Fu, in which are gathered together in an interesting way many of the facts with which the Church at home has become already acquainted and some of which it has not known, with the effect of creating a most hopeful impression of the mission outlook in China. The contents of the pages were originally delivered as an address. (Westminster Press, pp. 39. 10 cts.)

Wm. T. Ellis suggests in a little tract called *The Consecration Meeting* some good points in the conduct of this service in Christian Endeavor meetings, and furnishes suggestions for varying the meeting each month in the year. Some good points are made. The same writer furnishes a convenient little monograph on the history and organization, entitled *Facts and Principles of the Christian Endeavor Society*, with many practical hints on the conduct of the society. It gives in brief space the most important things to know about the society. (Westminster Press, 2 cts. and 5 cts.)

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

EASTERN NEW ENGLAND ASSOCIATION.

The Alumni Association of Hartford Theological Seminary for Eastern New England held its fourteenth annual meeting in Boston, November 4th. Elbridge Torrey, Esq., spoke in memory of Rev. Dr. A. C. Thompson. Prof. A. L. Gillett represented the Seminary, and Rev. H. H. Leavitt of Somerville gave a paper on "The Kind of Missionary Needed, and How to Get Him."

The following officers and committees were elected for the ensuing year:

President, Rev. H. C. Alvord; Vice-President, Rev. J. L. Kilbon; Secretary and Treasurer, Rev. A. J. Dyer; Members of Executive Committee, Rev. Geo. A. Hall, Mr. E. W. Snow; Committee on Increase of Ministry and Correspondence, Rev. Nicholas Van der Pyl, Rev. D. P. Hatch, Rev. H. C. Adams; Committee on Endowment, Rev. B. F. Hamilton, Rev. F. A. Warfield, Rev. C. F. Weeden; Committee on Instruction and Apparatus, Rev. J. L. Barton, Rev. E. N. Hardy, Rev. W. C. Rhoades.

The recent deaths among our Alumni have been notably numerous, four of them falling within the month of September. The list includes

Edmund Wright, '39, on July 20th, at Seattle, Wash.;
Holly H. Avery ['87], on Sept. 2d, at Unadilla, Neb.;
Allen Hastings, '89, on Sept. 5th, at Pasadena, Cal.;
Hiram B. Putnam, '66, on Sept. 22d, at Derry, N. H.;
Augustus C. Thompson, '38, on Sept. 26th, at Boston.

We subjoin a brief notice of each of these ended lives, taking them up in the order of their graduation.

Dr. A. C. Thompson occupied a unique place in our institutional life. A member of the third class to graduate, brother of Professor William Thompson (whose service in the Faculty stretched fifty-five years, from 1834 to 1889), early a tutor for a brief period, later for eighteen years a regular lecturer on Foreign Missions, for more than half a century a member of the Pastoral Union, and for nineteen years a Trustee, always a staunch friend and supporter of the Seminary, and for many years one of its most constant and munificent benefactors — he stood forth as not only the oldest of our active constituency, but in manifold ways one of the most influential and revered of its circle. The bare statistical facts of his long career of almost ninety years are these: He was born at Goshen, Conn., on April 30, 1812; he studied at Yale College, but was prevented from graduating by ill health; he took his divinity course at East Windsor, graduating in 1838; he then went abroad for study, being one of the earliest Americans to utilize the advantages of German university training; on his return he served for a short time as tutor in Hebrew at this Seminary; in 1842 he was ordained and installed at the Eliot Church, Roxbury, retaining the pastorate there till his death — a period of fifty-nine years; in 1854-5, in company with Dr. Anderson, he visited the missions of the American Board in India; for forty-four years, from 1849 to 1893, he was a member of the Prudential Committee of the Board, during the last seven years being its chairman; from 1845 till 1900 he was the author of a great variety of books, largely devotional and meditative, the last being, however, a monumental history of his own church; he was a recognized expert in the field of Foreign Missions, served as lecturer on the subject at Andover in 1877-80 and at Hartford in 1883-1901, and published several standard books on missionary history; he was always delicate in health, and passed through many long and painful sicknesses, but was always an indefatigable student and worker nevertheless; his library, now bestowed upon this Seminary, was extensive and in the direction of Missions extraordinary; he was thrice married, and is survived by his wife, one son, and two daughters. His personal qualities and his peculiar relations to Hartford Seminary are indicated in the official minutes regarding him that are elsewhere printed in this issue. His death occurred in the evening of September 26th, and the funeral followed on September 30th, a deputation of the Faculty being present and President Hartranft making one of the addresses.

Edmund Wright was another of our oldest graduates, belonging to the fourth class. He was born at Easthampton, Mass., on July 1, 1808 (almost four years before Dr. Thompson). His college training was at Williams in the class of 1836, and his theological course at East Windsor followed immediately. From the Seminary he went almost at once into mission work at St. Louis. After three years he was ordained there, and in 1843 was installed over the church at Weston, Mo., in the western part of the state, where he remained six years. The next seven years were spent as a missionary pastor in St. Louis. His longest service was that of District Superintendent for Missouri of the American Bible Society, beginning in 1863 and reaching a full twenty-five years, to 1888. In the time of the war and afterward his labors were particularly fruitful, but that his zeal continued strong to the end is shown by the fact that in his last year in office he traveled almost 25,000 miles and delivered 150 addresses for the cause of Bible dissemination. On his eightieth birthday he resigned, and subsequently removed to Nebraska. In 1893 he went to Seattle, Wash., to live with his daughter, Mrs. William T. Whitney. The testimony borne to the beauty of his character as shown in his last days is that "he was a benediction in our midst." Mr. Wright was married in 1842 to Miss A. F. Hurd, of Bridport, Vt. Their golden wedding was duly celebrated in 1892, and Mrs. Wright survives, with the daughter above named. Mr. Wright, like Dr. Thompson, was the last member of his class to pass away.

Hiram B. Putnam was a representative of the middle period of the Seminary history, being a member of the first class to graduate in Hartford. He was born at Danvers, Mass., on January 27, 1840. He graduated at Amherst College in 1860, but did not begin his Seminary life at once. After graduating from Hartford in 1866 he waited for two years before entering the active ministry, being ordained in 1868 as pastor of the church at West Concord, N. H. From the beginning of 1874 for over three years he was pastor of the Tabernacle Church in Salem, Mass. Thence he went to the church in Charlotte, Vt., in 1882 to the Third Church of Burlington in the same state, and in 1885 to the younger of the two churches in Derry, N. H., now called the Central Church. Here he remained in service during the sixteen years till his death. In *The Congregationalist* for November 2d is an appreciative tribute to the worth of his services in the ministry, and to his ability and consecration as a man.

Holly H. Avery and Allen Hastings belong to the later period of our institutional life, the former studying for two years in the class of 1887 and the latter graduating in 1889. Mr. Avery was a graduate of Doane College in 1882. The completion of his Seminary course was prevented by ill health. In spite of this he pressed forward into ministerial work. He was ordained as pastor at St. Francis, Kan., in November, 1888, and extended his work the next year to Bird City, continuing till 1891. In 1893 his physical disabilities culminated in total blindness. This affliction did not prevent his being called in 1894 to the church at Steele City, Neb., where for the remaining seven years of his life he labored with fidelity and satisfaction to the people.

Mr. Hastings was another instance of a manly struggle to do the work of a minister in the face of bodily infirmity. Born in Massachusetts, he took his college course at Amherst, graduating in 1884. A tendency to pulmonary troubles caused him to spend some time as a "cowboy" on the mesas of Arizona. Then followed his three years' course at Hartford. After graduating here he became assistant pastor of the Plymouth Church in Milwaukee, Wis., remaining more than a year. Early in 1891 he was ordained pastor of the Plymouth Church in St. Louis, working there with success until May, 1895. In September, 1892, he was married to Miss Mary S. Longfellow of Machias, Me., the sister of C. H. Longfellow, '90. While at St. Louis he joined his Seminary classmate E. F. Wheeler in editing a weekly newspaper representing the Congregational churches of the city and vicinity. This is but one of the many ways in which he made himself felt as a useful force among the churches. From St. Louis he went to California, hoping to secure better health conditions. He was first pastor of the churches at Bloomington and Rialto. After two years he took charge for a year of the newly-formed Lake Avenue Church in Pasadena. Again in 1899 he was pastor at Ontario, where in 1900 he was succeeded by John Barstow, '87. His death occurred at Pasadena. He is survived by his wife and six children, five of them boys.

The meeting of the American Board, October 8-11, brought together a notable array of Hartford alumni. The list included over a hundred names, all told, or about eighty-five exclusive of those resident in Hartford itself. The earliest classes represented were 1857 (S. B. Forbes), 1860 (Dr. E. M. Pease), 1866 (L. H. Hallock), 1868 (W. S. Hawkes and

A. W. Hazen), and 1870 (A. S. Clark). From 1872 to 1876 every class was represented, and from 1879 to 1901 every class except 1882, 1895, and 1896. A number of those present had not visited Hartford since graduation or for many years. The roll of foreign missionaries present included Dr. E. M. Pease, '60, formerly of Micronesia; L. S. Crawford, '79, formerly of Turkey; G. A. Wilder, '80, of East Africa; W. F. English, '85, formerly of Turkey; H. L. Bailey, '89, formerly of India; W. P. Clarke, '91, of Bulgaria; H. K. Wingate, '93, of Turkey; Lewis Hodous, '00, and E. H. Smith, '01, under appointment for China. Just before the Seminary reception on the third day an informal gathering of alumni was held in the Chapel, at which about sixty were present. Professor Pratt said a few words about the Seminary, Dr. Pease and Messrs. Wilder, Wingate, and Hodous brought greetings from the missionary force, and Mr. H. A. Bridgman, '87, spoke of the need of aid for the family of his friend Allen Hastings, '89. The occasion will long be remembered for the earnest affection and loyalty expressed for our Alma Mater.

The many friends and admirers of Dr. Lyman Whiting, '42, of East Charlemont, Mass., will regret to know that in August he and his wife experienced a serious carriage accident. Happily they escaped without great injury.

I. C. Meserve, '69, who is making his home in New Haven, Conn., at present, has been supplying the church at Portland in the same state for some months. He has recently declined a call to the pastorate there.

One of the sermons before the recent meeting of the Kentucky State Association was by Martin K. Pasco, '69, of Berea.

After a three years' pastorate at Union, Me., where he was much beloved, Henry M. Perkins, '72, has resigned, that he may remove to Melrose, Mass., to secure educational advantages for his children.

Daniel Staver, '74, has accepted a call to remove from Forest Grove, Ore., to Huntington and Ontario in the same state, a transfer from the extreme northwestern corner to the eastern border, 300 miles away.

The tidings from Franklin S. Hatch, '76, appointed last winter as general superintendent of the Y. P. S. C. E. in Southern India, are most interesting. After a great journey by way of the Mediterranean, he was welcomed at Bombay by Edward S. Hume, '75, took a short tour through northern India, and is now immersed in the intricacies and labors and hopes and longings that belong with his extensive responsibilities. In July he gave over forty sermons and addresses in different places, including two in a camp of Boer prisoners. Since then he has been in Ceylon and Travencore. His address is care of the Y. M. C. A., Madras.

Edward A. Hazeltine, '79, has been called from Miller's Place, L. I., to Rushville and Reed's Corners, near Canandaigua Lake in western New York.

Herman P. Fisher, '83, for nearly seven years pastor at Crookston, Minn., has been offered a scholarship for special study for a year in church history, to which he gave special attention as a graduate student in the Seminary.

Professor Gillett, '83, read a paper before the Central Conference of Worcester, Mass., on October 22, on "The Ministry of Teaching and the Teaching of the Ministry."

Charles S. Lane, '84, of the First Presbyterian Church in Mt. Vernon, N. Y., has been given a four months' leave of absence by his people, beginning in February next, that he may take a trip to the Mediterranean and the Holy Land.

Charles A. Mack, '84, has resigned his charge at Inkster, N. D., and has accepted a call to Fessenden in the same state.

The class of 1885 has had several notable happenings to record. Wm. A. Bartlett has closed his pastorate of five years at the Kirk Street Church in Lowell, Mass., to become the successor of Dr. E. P. Goodwin in the important First Church in Chicago. While he was at Lowell his church grew from about 470 members to over 630, and he is given back to the Interior only with great reluctance by his energetic and devoted eastern parish. Perhaps as a providential equalization, Wm. E. Strong has changed from his field in Jackson, Mich., where he has been for six years, to the First Church in Amherst, Mass., where he was installed on October 24. The Seminary was represented at this occasion by Professor Merriam, who preached the sermon. On the Pacific Coast Wm. W. Scudder has been enthusiastically welcomed to his new work as Home Missionary Superintendent for Washington, after serving for the whole sixteen years since his graduation as pastor in Alameda, Cal., during which his church grew from a membership of 50 to over 300. His classmate, George B. Hatch, read a striking paper on the church's loss of power in certain directions at the recent gathering of the churches of northern California at Oakland. In Ohio we get interesting news of the celebration in September of a completed decade in the pastorate of Charles S. Mills at the Pilgrim Church in Cleveland. The advance of the church during this period is notably shown by the growth in membership from 310 to over 850, in the building up of a Sunday-school of over 1,000 scholars, in the erection of a remarkably complete church edifice, costing over \$150,000, and in aggregate benevolences of \$53,000.

Early in October Charles H. Curtis, '86, was installed pastor at Worthington, Minn., R. P. Herrick, '83, participating in the service. Mr. Curtis is president of the Minnesota Y. P. S. C. E.

Among the class of 1887 we note the following happenings: William Gardner, who has for some years been pastor of the Presbyterian Church at Wells, Minn., has accepted a call to the Congregational Churches at Windsor and Leeds, Wis.; Henry Kingman preached the sermon before the recent gathering of the churches of southern California at San Diego; John W. Whittaker resigned in August from the First Church in Savannah, Ga.

Jules A. Derome, '88, after six years' service at Mapleton, Minn., has accepted a call to Plankinton, S. D.

Henry L. Bailey, '89, having completed ten years of faithful work at Middletown Springs, Vt., has removed to Longmeadow, Mass., to succeed Dr. S. G. Barnes (spec. '91-2).

At the Minnesota Home Missionary Jubilee in September papers were read by George M. Morrison, '90, and Henry Holmes, '92, on "Our Realization of God," the former regarding the subject as seen "in the life of a Christian," the latter as seen "in Christ" Himself.

Morris W. Morse, '90, has resigned his charge at Crete, Neb.

Arthur L. Golder, '91, after two years' work at Rindge, N. H., is transferred to the church in Farmington in the same state.

The Hope Church of Worcester, Mass., has thriven under the ten years' pastorate of Ellsworth W. Phillips, '91, tripling its membership, doubling its Sunday-school, building a new church, and long ago passing from the state of a mission enterprise to independence.

Lyman P. Hitchcock, '92, has closed his pastorate of four years at Schenectady, N. Y., that he may remove to California. He has been called to succeed W. W. Scudder, '85, at Alameda.

Graham Lee, '92, who has been diligently at work under the Presbyterian Board in Corea, is in this country on a furlough.

A. H. Plumb, Jr. (spec. '91-2), began work at Clarendon, Vt., on June 1. The church building has recently been beautified within and was reopened for use on September 29.

Frederick A. Sumner, '94, who for four years has been at Little Falls, Minn., has received a call to the Pilgrim Church in Minneapolis, to succeed C. B. Moody, '80, which he has accepted.

Everett D. Francis, '95, has been called from Ludlow Center, Mass., to Monroe, Conn.

James B. Sargent, '97, of Thorndike, Mass., has accepted a call to Bath, Me.

Charles A. Brand, '98, after doing excellent work at Huron, S. D., has been obliged by ill health to give up his charge. He expects to take up some less taxing duty in the East for a time in hopes of regaining his strength.

G. Walter Fiske, '98, reports a gain of 34 in his church at South Hadley Falls, Mass., during the past year. He has recently issued a series of supplemental lessons in pamphlet form called "The Simple Truths of our Christian Faith." The Men's Class in his Sunday-school is proving an efficient enterprise, following a specially prepared course of topics in practical questions.

Benjamin A. Williams, '98, is pleasantly located in charge of the important church at Burton, Ohio.

At the recent meeting of the Oregon Association at The Dalles Morton D. Dunning, '99, read a paper on the Institutional Church. Mr. and Mrs. Dunning have since received appointment as missionaries of the American Board in Japan.

Charles E. White, '00, has been induced to withdraw his recent resignation at Wilder, Vt.

The list of ordinations among Hartford alumni in the last few months includes the following: Samuel Heghin, '98, at Ashton, S. D., on July 10, parts in the service being taken by E. B. Tre Fethren, '99, and P. L. Curtiss, '00; Lewis Hodous, '00, at Bethlehem Church, Cleveland, O., on September 18, in anticipation of his missionary work in China; Henry K. Hawley, '01, at Sloan, Iowa, on September 17; Charles H. Davis, '01, at Somersville, Conn., on September 18, the sermon being by Professor Beardslee and other parts by A. B. Bassett, '87, and E. A. Burnham, '00; Hines E. King, '01, at Troy, N. C., on September 29, his charge being in Raleigh; Malcolm Dana, '01, at Kingston, R. I., on October 2; Frederick D. Thayer, '01, at Dudley, Mass., on October 2, with parts by Professor Beardslee, N. I. Jones, '81, and T. C. Richards, '90, a former pastor of the church; Leon H. Austin, '01, at Quincy, Mass., on October 23, Professor Beardslee preaching the sermon, and E. N. Hardy, '90, and F. E. Butler, '87, participating; Herbert L. Packard, '02, at West Brooksville, Me., on October 29.

The following engagements as pastor are reported among the class of 1901 in addition to those above mentioned: John M. Bieler at Eastport, Me., Burton E. Marsh at Staceyville, Iowa, and Sumner H. Sargent at Sharon, Vt.

Alphonse De Salvio, '02, has taken up work among Italians in Boston similar to that he has been doing in Hartford, his place here being taken by Giuseppe Merlino (spec. '97-8).

Seminary Annals.

OPENING OF THE SIXTY-EIGHTH YEAR.

A glance at the appended Roll of Students will show that it is the privilege of the Seminary to announce this year, as it has for several years past, that the attendance is the largest in the history of the institution. Hosmer Hall is crowded to its utmost capacity; it has been necessary to overflow into the Library building, and a number of the students while having study rooms in the Seminary buildings find dormitory accommodations elsewhere. Professors Geer and Livingstone have taken their places with the instructional body, and have already demonstrated the wisdom of the Trustees in their selection, and Mr. Mather as Acting Librarian has taken up his work with energy and efficiency.

The Seminary opened at eight o'clock Wednesday evening, September twenty-fifth, with an address by President Hartranft. It began with a suitable reference to the death of President McKinley, and a fitting appreciation of his character and work in life and in death.

The subject of the address was *Some Thoughts about the Meaning of our Christian Faith as Set Forth in These United States*. A survey of the spiritual forces in the United States should be undertaken, not with the purpose of boastful comparison with other countries, but in order to stimulate an increase of efficiency, and to aid in the elevation of our spiritual life to the preparation for the wonderful future that opens before us. If the question be raised why Christian Faith in the United States has a peculiar meaning, the reply must be first of all that it is because of the nature and the time of the initiation of its history. It was a time of new energies manifesting themselves through the Reformation and the Renaissance, and coupled with a return to the study of the foundations of the Christian faith. New energies manifested themselves with youthful vigor in all the directions of adventure, discovery, science, trade, religion. It was the time of a new development of personality in freedom. There was a diminution in the restraints set by artificial or arbitrary social and governmental forms, a greater elasticity of life secured through the liberation

from tradition, and a new field for choice manifesting itself in new careers, new phases of character, new types of intellectuality. There was the impulse for the man to make the most of himself. Men under the potency of such motives sought here for political asylum, for religious relief, for the realization of cherished Utopias. They came here for a new start, and with a new hope. It was a time when individualism was fostered, resulting in the assertion of the right to perpetuate old forms of religious organization or to institute new ones. Each phase of development has been free to work out its own destinies along lines of philosophy, criticism, history, confession. As a consequence sects have multiplied, and have subdivided.

The history is significant also because of the assimilation of new elements and the consequent development of new powers. Into the religious development of the United States has been assimilated the elements that have come from the experiences of other nations in other lands, and the experiences coming from the new exigencies that have arisen in our own borders. The growth of the country in numbers, in the variety of its population, in the sweep of its missionary endeavor, has been hardly more significant than its extension in the field of religious progress. In theological thought it has manifested multitudinous phases of thought, successive, contemporaneous, cyclic. Ecclesiastical forms, as manifesting themselves in politics and in methods of worship, have displayed a varied vitality; while the types of Christian life developed, the enthusiasm for education, the scientific apprehension of Christian realities, and the multifarious activities of Christian effort have been of marked significance.

The vigor, freshness, and independence of its life have opened Christian faith in the United States in a peculiar way to all antagonistic influences; but against it neither social, political, scientific, philosophical, nor ethical influences have prevailed. Among the forces that have wrought in history for the preservation of the purity and the vitality of the Christian faith with us may be noted the character of the men whose influence was formative in our history, the great revivals of religion beginning with the Great Awakening and closing with the work of Mr. Moody, the efficiency and variety of the work by the laity, as well as the influence of Congresses, Conferences, and the labors of ecclesiastical organizations.

This history seems to indicate that in the future there will attach to the Christian faith in the United States a large significance growing out of an increasing spiritual conviction of the real

spirit of Christianity, a consciousness of the reality of the Kingdom of God, both as within and without, an appropriation, by this new character, of science and art and life, an increasing use of its own latent resources in the belief that its disciples are the true workmen of progress, and that to this end they should be trained through careful education. The augmenting world influence of the churches of the United States, directly and through the leavening influence of their freer spirit, the increasing energy of the simple Gospel embodying the energy of the Spirit, working toward the universal power of Christ, these also are adding emphasis to the meaning of our religious life. In view then of the retrospective, present, and prospective significance of the Christian faith, as set forth in the United States, there would appear the necessity of a ministry understanding this significance, a Seminary teaching it, and a fraternity demonstrating it and laboring for it. Each one should carry with him this statesmanlike view of his work in order to be the channel for the living waters which shall make fruitful the religious life of our land.

The opening reception of the Seminary was held this year on the evening of Tuesday, October 1st. On Thursday, October 10th, during the meeting of the American Board, the Seminary extended to the Board, its honorary members, and missionaries a reception from five to seven o'clock in the afternoon. It was largely attended and seemed an especially appropriate means of manifesting the interest of Hartford in the work of foreign missions.

The following is a recital of how the summer was spent by the students:

The H. M. S. furnished fields for several of the men in Maine and Vermont. In Maine were: Gaylord at Frankfort, Taisne at Vanceboro, Perkins at Cranberry Islands, Leavitt at Little Deer Isle, Diehl at Marshfield. In Vermont were: Fuller at Sherburne, Garfield at Weathersfield, Fisher at St. Johnsbury Center, Fulton at East Dorset, Coombs at East Arlington. Bissell rusticated at his home in Brimfield, Mass. Crowdis spent the summer in N. E. Margaree, N. S., and in Scotch Ridge, New Brunswick. He also visited Taisne and Gaylord in their field, preaching for them. French studied six weeks at Berlin University, and spent the rest of the summer in Germany and in London. Hawkes supplied at Lakewood, N. J. Johnson was at his home in Pensburg, Pa. He delivered an address at the 168th anniversary of the Schwenkfelders in Worcester, Pa. Lillard worked in New York city. Mavromates had charge of reading rooms and of mission work among the Greeks in Lowell, Mass. Meserve supplied at Blue Hills. Miss Morse, Miss Owen, and Miss Browne visited Mt. Holyoke together for commencement.

Miss Morse and Miss Owen were at their home in Vermont, and Miss Browne visited in Mass. and Conn. Miss Reeve and Miss Williams took a delightful trip on their wheels through England, Scotland, and Ireland. De Salvio looked after his mission work in Hartford. Toan did field secretary work for Carleton College. Wilkenson was at the resorts and in Hartford. Woodcock tutored at Newfoundland, N. J. Woodman visited the Northfield Conference for a week, and was at Winthrop, Me., the balance of the vacation, supplying occasionally.

Childs did considerable work on his typewriter at Amherst, Mass. Dunlap was employed by the N. H. Bible Society in colportage work. Gale attended the Lake George Missionary Conference at Silver Bay, and was at home in Worcester, Mass. Hill was engaged as field secretary for Carleton College. Holland studied law at the summer school in Ann Arbor, Mich. Miss Hume visited in Baltimore, made a trip West, and spent the latter part of the summer in New Haven. Hunsberger was at West Port Harbor, Mass. Job was at home in South Walpole, Mass. Lovell had charge of chapel exercises at his summer home, West Port Harbor, Mass. Maxwell supplied in the First Presbyterian Church, Monongahela City, Pa. Mills preached at Fredonia, Mich. Seabury filled the position of counselor in a boys' camp at Camp Asquam, Holderness, N. H. Strayer visited Princeton Alumni in the interest of a new publication about to appear, "Athletics at Princeton: A History." Ananikian visited the Northfield Conference and kept up his mission work among the Armenians in Hartford and New Britain. Williams was in the Berkshires.

Barker preached at Dudley, Mass., until the 1st of July. During August he preached at the Fourth Congregational Church in Hartford, and began his work there as assistant pastor. Ide visited in Burlington, Vt., supplied at various places in Mass. and Conn., and Sept. 1 assumed his duties as assistant pastor in the South Church at New Britain.

Officers of the Students' Association elected for 1901-1902 are as follows: President, C. M. Woodman; Vice-President, B. K. Hunsberger; Secretary-Treasurer, P. C. Walcott. The Executive Committee consists of the above officers. Additional officers were: Editor of the RECORD, J. Leslie French; Steward, E. G. Toan; Assistant Steward, R. A. Dunlap; Laundryman, T. B. Lillard; Gymnasium Director, T. Taisne; Baseball Manager, E. A. Yarrow; Book Agent, H. C. Meserve. House Committee: J. P. Garfield, T. Taisne, L. M. Strayer, B. K. Hunsberger, C. A. Butterfield. Public Relations Committee: E. D. Gaylord, J. Leslie French, W. B. Seabury, E. C. Perkins, E. A. Yarrow. Religious Committee: C. R. Fisher, C. H. Maxwell, R. B. Dodge. Student Work Committee: E. G. Toan, A. D. Leavitt, I. T. Raab.

General exercises began October 9. The hour was given up to the relating of summer experiences. Perkins told of his pastorate in Maine, Dunlap of his connection with the New Hampshire Bible Society, Maxwell of his assistant pastorate in Monongahela City, Pa., Fisher of his mission work in Vermont, and French of his experiences abroad.

Officers for the Conference Society have been elected as follows: President, Ashley D. Leavitt; Vice-President, F. B. Hill; Secretary-Treasurer, C. A. Stanley, Jr.; Senior Advisory Member, E. E. S. Johnson. An effort will be made this year to introduce more debating into the work of the Society, which was the original intention of the organization.

The following class officers have been chosen: Senior Class — President, J. Leslie French; Secretary-Treasurer, G. B. Hawkes. Middle Class — President, R. N. Fulton; Secretary-Treasurer, C. H. Maxwell. Junior Class — President, P. C. Walcott; Secretary-Treasurer, H. E. B. Case.

The "American Board Number" appears on the cover of the October issue of *The Student Quarterly*. Pictures of our new missionaries, Lewis Hodous, 1900, and Edward Smith, 1901, who are sent out by the American Board this year, are issued in attractive supplement form. The address, "A Million Dollars for Foreign Missions," delivered by President Samuel B. Capen before the American Board Meeting in Hartford, October 10, is printed in full. An invitation is extended to all students of the Seminary to enter *The Quarterly's* prize competition. The offer is as follows: For the best essay on a literary subject or a prose description, fifteen dollars. For the second best, five dollars. For the best essay on an economic, social, or educational subject, fifteen dollars. For the best poem, ten dollars.

Indications point to a strong ball team to represent the Seminary in the spring games. The class game, October 5, between the middlers and juniors was lost to the former by a score of 8 to 7.

Officers of the Y. M. C. A. for 1901-1902 are: President, C. M. Woodman; Vice-President, B. K. Hunsberger; Secretary-Treasurer, P. C. Walcott. The executive committee consists of the above officers. The Missionary Committee consists of G. B. Hawkes, H. C. Meserve, J. Lawrence Thurston, Gilbert Lovell, F. B. Hill, G. W. Leavitt.

President Hartranft called the student body together at noon time, October 16, and read to them a letter from President Capen of the American Board, expressing his appreciation for the efficient and helpful manner in which they took charge of the ushering at the Board meeting. President Hartranft also added words of commendation and thanks.

The Carew Lectures for 1900-1901 were delivered by Dr. Alexander MacKenna of Bowdon, Eng., upon the subject, The Evolution of English Congregationalism. The particular subjects of each lecture were: I. The Problem of the English Reformation. II. Puritans and Separatists. III. Presbyterians and Independents. IV. Congregationalists and Methodists. V. Congregationalists and Anglicans. VI. Congregationalism of the Twentieth Century. The lectures showed the results of much original research and scholarly investigation by Dr. Mackenna, and

proved a valuable history of English Congregationalism. These have been published with a graceful dedication to the Faculty of the Seminary.

The addresses before the Conference Society during the spring term were as follows: Rev. Pleasant Hunter of Chicago on "The Minister's Personal Life"; Mr. B. N. B. Miller of the Open Hearth Mission upon the work of the mission; Rev. Harold Pattison of Hartford, "Experiences in the West"; Rev. Dr. J. W. Cooper of New Britain, "The Pastor's Reading."

ROLL OF STUDENTS

WILLIAM THOMPSON FELLOW

EDWARD STRONG WORCESTER, B.D., . . . Berlin, Germany.
Hartford Theological Seminary, 1901.

GRADUATE STUDENTS

MARDIROS HAROOTIOON ANANIKIAN, B.D., . . . Sivas, Turkey.
Hartford Theological Seminary, 1901; Licensed, 1900.

HERBERT AUSTIN BARKER, B.D., . . . Three Rivers, Mass.
Hartford Theological Seminary, 1901; Licensed, 1900.

HERBERT CHANDLER IDE, B.D., . . . Webster, Mass.
Hartford Theological Seminary, 1901; Licensed, 1900.

HARRIS LEARNER LATHAM, A.M., . . . Normal, Ills.
Theological Department, Cumberland University, 1901; Ordained, 1898.

JOHN ALFRED SPENCER, B.D., . . . Akron, O.
Oberlin Theological Seminary, 1893.

MARY LOOMIS WILLIAMS, B.D., . . . Burnside, Conn.
Hartford Theological Seminary, 1901.

HENRY BARNES WOODS, . . . Caribou, Me.
Newton Theological Institution, 1892.

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SENIOR CLASS

WILLIAM FOSTER BISSELL, Brimfield, Mass.
Amherst College, 1897; Licensed, 1901.

EDWIN GORDON CROWDIS, N. E. Margaree, N. S.
Princeton University, 1899.

CHARLES RUSS FISHER, Oswego Falls, N. Y.
Redfield College, 1899; Chicago Theological Seminary; Licensed, 1901.

JAMES LESLIE FRENCH, A.M., Grand Rapids, Mich.
University of Michigan, 1900.

MONTIE JOHN BAKER FULLER, Clarendon, Vt.
Dartmouth College, 1899.

JOHN PEARL GARFIELD, East Jaffrey, N. H.
Amherst College, 1898; Licensed, 1901.

EDWARD DICKINSON GAYLORD, North Amherst, Mass.
Amherst College, 1899; Licensed, 1901.

GEORGE BRADLEY HAWKES, Springfield, Mass.
Colorado College, 1898; Licensed, 1901.

ELMER ELLSWORTH SCHULTZ JOHNSON,	New Berlinville, Pa.
Princeton University, 1899; Licensed, 1901.	
THOMAS BARTHOLOMEW LILLARD,	Maryville, Tenn.
Maryville College, 1898; Auburn Seminary.	
LAZARUS KYRIAKUS MAVROMATES,	Samsoun, Turkey.
Anatolia College, 1897; Licensed, 1901.	
THEODOR JOHN MERTEN,	St. Charles, Mo.
Elmhurst College, 1898; Eden Theological Seminary, 1901.	
HOWARD CURTIS MESERVE,	New Haven, Conn.
Bucknell University, 1899; Licensed, 1901.	
LILLA FRANCES MORSE,	St. Johnsbury, Vt.
Mount Holyoke College, 1899.	
JULIA FRENCH OWEN,	Barton, Vt.
Mount Holyoke College, 1899.	
EMILY ANTOINETTE REEVE,	Hampton, Iowa.
Iowa State College, 1883.	
ALEXANDER SIEGENTHALER,	Erie, Pa.
Elmhurst College, 1898; Eden Theological Seminary, 1900.	
CAROLINE CLARKE STEVENS,	Cincinnati, Ohio.
Mount Holyoke College, 1898.	
TELESPHORE TAISNE,	Springfield, Mass.
French-American College, 1899; Licensed, 1901.	
JOHN LAWRENCE THURSTON,	Whitinsville, Mass.
Yale University, 1898; Auburn Theological Seminary; Licensed, 1901.	
ERNEST GEORGE TOAN,	Rochester, Minn.
Carleton College, 1899.	
WILLIAM LEWIS WILKENSOM,	Pittsburg, Pa.
Allegheny College, 1899; Drew Theological Seminary; Licensed, 1899.	
CHARLES MELLEN WOODMAN,	New Haven, Conn.
Colby University, 1898.	
ALBIN ROBERT ZINK,	Buffalo, N. Y.
Elmhurst College, 1898; Eden Theological Seminary, 1900.	

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MIDDLE CLASS

ALICE SEYMOUR BROWNE,	Harpoot, Turkey.
Mount Holyoke College, 1900.	
CHARLES BEMIS BLISS, Ph.D.,	Hockanum, Conn.
Yale University, 1890.	
IRVING HOBART CHILDS,	Northbridge Centre, Mass.
Amherst College, 1900.	
HARRY EUGENE COOMBS,	Thetford, Vt.
Dartmouth College, 1892.	
FRANK DIEHL,	Holt, Mich.
University of Michigan, 1900.	

ROGER ALLEN DUNLAP,	.	.	East Concord, N. H.
	.	Dartmouth College, 1900.	
ROBERT NEWCOMB FULTON,	.	Elmira, N. Y.	
	.	Boston University, 1900.	
TYLER EDDY GALE,	.	Worcester, Mass.	
	.	Williams College, 1900.	
FREDERICK HENRY GRAEPER,	.	Westphalia, Ind.	
	.	Elmhurst College, 1899; Eden Theological Seminary.	
FRED BURNETT HILL,	.	Morris, Minn.	
	.	Carleton College, 1900.	
ABRAM JAMES HOLLAND,	.	Detroit, Mich.	
	.	University of Michigan, 1900.	
ELIZABETH NORRIS HUME,	.	Bombay, India.	
	.	Wellesley College, 1900.	
BYRON KEYSER HUNSBERGER,	.	Pottstown, Pa.	
	.	Princeton University, 1900.	
PHILIP ADAMS JOB,	.	South Walpole, Mass.	
	.	Amherst College, 1900.	
ASHLEY DAY LEAVITT,	.	Melrose Highlands, Mass.	
	.	Yale University, 1900.	
GILBERT LOVELL,	.	Plainfield, N. J.	
	.	Yale University, 1900.	
CHARLES HENRY MAXWELL,	.	Dawson, Minn.	
	.	Carleton College, 1900.	
HERBERT LESLIE MILLS,	.	Olivet, Mich.	
	.	Olivet College, 1899.	
GEORGE WILLIAM OWEN,	.	Wilson, Conn.	
	.	Hamilton College, 1899; Yale Divinity School; Licensed, 1899.	
EDWARD CARTER PERKINS,	.	Hartford, Conn.	
	.	Yale University, 1898.	
WALTER BOUGHTON PITKIN,	.	Detroit, Mich.	
	.	Michigan University, 1899.	
WARREN BARTLETT SEABURY,	.	Wellesley Hills, Mass.	
	.	Yale University, 1900.	
LUTHER MILTON STRAYER,	.	Dillsburg, Pa.	
	.	Princeton University, 1899.	

JUNIOR CLASS.

FLORENCE ELLEN BELL,	.	Grove City, Penn.
	.	Wellesley College, 1901.
IRVING HUSTED BERG,	.	Ellenville, N. Y.
	.	Lafayette College, 1901.
CLAUDE ALBERT BUTTERFIELD,	.	Perkinsville, Vt.
	.	Dartmouth College, 1901.

Roll of Students

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HERBERT EDWARDS BROWN CASE,	Pawtucket, R. I. Brown University, 1900.
JAMES STANFORD CLARK,	West Brattleboro, Vt. Dartmouth College, 1901.
ROWLAND BACKUS DODGE,	West Boylston, Mass. Amherst College, 1901.
THOMAS JOHN ELLIOT,	Tullytown, Penn. Princeton University, 1901.
RICHARD STANLEY MERRILL EMRICH,	South Framingham, Mass. Bates College, 1900.
CHARLES STRING GRAY,	Camden, N. J. Princeton University, 1901.
KIHACHI HIRAYAMA,	Tarumidzu, Japan. Meiji-Gakuin College, 1892; Doshisha Theological Seminary, 1895.
GEORGE WILLIAM LEAVITT,	Beloit, Wis. Beloit College, 1898.
CHARLES NELSON LOVELL,	Keene, N. H. Amherst College, 1901.
CLAYTON JOHNSON POTTER,	Glenville, N. Y. Union College, 1900.
IRVING TOMLINSON RAAB,	Flint, Mich. Michigan University, 1900.
CHARLES ALFRED STANLEY, JR.,	Tientsin, N. China. Marietta College, 1901.
CHARLES KELLOGG TRACY,	Waverly, N. Y. Oberlin College, 1897.
PHILIP CORY WALCOTT,	Rutherford, N. J. Yale University, 1900.
BERTRAM ALBERT WARREN,	Providence, R. I. Brown University, 1901.
KATRINE WHEELOCK,	St. Paul, Minn.
ERNEST ALBERT YARROW,	Lowell, Mass. Wesleyan University, 1901.

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SPECIALIZING STUDENTS

EMILY MALTBY ALLING,	New Haven, Conn.
HELEN EVERTON BROWN,	Hartford, Conn. Smith College, 1901.
HAROLD GEORGE BOOTH,	Buffalo, N. Y.

ERNEST ROYAL LATHAM,	Wethersfield, Conn. Olivet College, 1888; Hartford Seminary, 1892; Ordained, 1892.
ILSE C. POHL,	Smyrna, Turkey.
ALICE B. STEBBINS,	Brooklyn, N. Y.
ALBERT BRADLEY TODD,	Bloomfield, Conn.
ARTHUR COLLINS WILLIAMS,	Hartford, Conn. Yale University, 1898.

SUMMARY.

Fellows,	1
Graduate Students,	7
Seniors,	24
Middlers,	23
Juniors,	20
Specializing,	8
	<hr/>
	83

The Colleges represented are as follows: Allegheny, Amherst, Anatolia, Bates, Beloit, Boston University, Brown University, Bucknell University, Carleton, Colby University, Colorado, Dartmouth, Doshisha, Elmhurst, French-American, Hamilton, Iowa, Lafayette, Marietta, Marysville, Michigan University, Mount Holyoke, Oberlin, Olivet, Princeton University, Redfield, Smith, Union, Wellesley, Wesleyan University, Williams, Yale University.

THE HARTFORD SEMINARY RECORD

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Stephen Tracy Livingston. *Associate Editor*: — James Leslie French. *Business Manager*: — Arthur Collins Williams.

THE RECORD offers to its readers two articles on missionary themes which admirably supplement each other, and two other articles, one on the Pedagogics of the Bible and the other on the Sociology of Pedagogics. It aims thus to touch upon the two phases of the work of the Seminary which have this year come into such increased prominence and significance.

THE Springfield School of Religious Pedagogy known as the Bible Normal College has secured a considerable property in the immediate neighborhood of the Seminary, on which stand buildings which will not be unsuitable for its needs, both for dormitory and classroom purposes. Our readers will doubtless be interested to have brought to their attention once more what is the scope of work done by this excellent institution, and what is to be its relation to Hartford Seminary.

First, in respect to the latter: The relation will be one simply of affiliation, not of union. Each institution will retain its own Board of Trust, manage its own finances, and arrange its own curriculum; each granting to the other such instructional courtesies and privileges as shall appear to be for the mutual benefit of both. The high standards of preparation and of scholarship exacted of the Seminary students will not be in any way

abated by the proximity of the School; nor will the varied practical efficiencies exercised by the School in behalf of those who have not the training adequate for Seminary work be diminished by its propinquity to the Seminary. On the other hand, the increasing number of Seminary students who recognize the value to the pastor of acquaintance with the teaching work of the ministry will have access to the instruction of trained specialists in this field, while those students in the regular course of the School whose collegiate training has prepared them for work in the Seminary will have the opportunity for it.

Respecting the other point: For some years past the Springfield School has been making the constant effort to raise the standard of the institution. It has accordingly with this year established a regular three years' course, the admission to which shall be only on condition of a college graduation or its equivalent. It recognizes clearly that the fixing of such a standard may for a time decrease the attendance on the regular course; but it firmly believes that time will justify the insistence on the best possible training for a ministry of teaching. It is for these students — thus prepared and with such a purpose — that it is believed some phases of the Seminary instruction may be of service.

In addition to this regular three years' course open only to college graduates, the School has established a course of one year with the design of helping to immediate practical service-ability, as lay-workers in the Sunday-school and in other branches of church activity, those who show the promise of efficiency in these directions. It offers courses of study in the English Bible, in Psychology, in Pedagogy, and in Sociology, and in other practical subjects which are adapted to supply this need. More or less work of this sort, which has in a small way been heretofore done in the Seminary, can be much more effectively and systematically done henceforward in the School.

It thus appears that neither institution proposes to change the scope or quality of its work. For the student in the Seminary the School offers opportunities for work in special directions which bring him into touch with the newer pedagogical, psychological, and sociological movements which are at the

present time operating so powerfully to reconstruct the attitude of the church to the child, to the community, and to the ministry.

It is by no means pleasant news we get that the Congregational Home Missionary Society and the American Missionary Association have taken no steps toward a joint annual meeting as recommended by the Maine National Council. On the contrary, they have decided upon and appointed their meetings entirely independent of each other. The alleged justification of this action is that the societies believe they have noted a coming change in the popular judgment enunciated last October. This reason will not carry to the constituency appealed to by these societies such an impression of judicial nonpartisanship as to win very general approval. It may be that these boards have some gift of prophetic inspiration which gives to their vaticinations a degree of credibility beyond that supplied by a sober examination of past events. But until they are able to exhibit some credentials of their prescient power the churches will insist that they are reasonable in challenging it. Most people will feel that the steadily rising tide of popular opinion, which culminated in the advice of that most representative meeting at Portland, means that the churches are thoroughly convinced that those two societies, at least, ought to manifest the purpose for a more united and economical administration.

THE popularizing of the degree of Doctor of Philosophy is one of the noteworthy phenomena of our modern educational movements. It has kept pace pretty closely with the ardent desire of many colleges to glorify themselves with the name "University," and indicates a similar preference for the shadow rather than the substance of scholarly achievement. In Germany a Ph.D. has stood for a high grade of scholarly acquisition coupled with — and herein lies its differentiating peculiarity — an approved capacity for original investigation. The university professor being conceived to be, as a matter of course, an original investigator, this degree naturally became practically indispensable to anybody who might aspire to a professorate in

any of the very variegated topics which a historical evolution has assigned to the Faculty of Philosophy. American students looking toward kindred work in educational institutions at home naturally found that such a degree from a German University was properly accepted as testimony of value to their approved capacity. It came thus to be esteemed as the degree for the teacher, bearing witness to his work as an original investigator and indicating the peculiarly scholastic purpose of his life.

Such was the spirit in which the degree was offered by Johns Hopkins University at the time of its founding in 1876. And this institution, in the rigor of its requirements and in the significance of its degree when granted, has firmly adhered to its original idea. The same could be said of some other American institutions. But there are many others respecting whose custom something altogether different must be confessed.

It is a matter of pathological interest to note how the Ph.D. fever has within the last fifteen years attacked Americans, and to observe how ready the degree-granting institutions have been to gratify this feverish desire. One cause of it probably lies in the fact that since there are in the United States no hereditary titles, scholastic designations have been eagerly sought, as more readily attainable than a dollar sign followed by seven figures. But whatever the cause, it has become possible to purchase the degree for cold cash at a figure by no means exorbitant; to secure it by "correspondence courses" exacting little or nothing in the way of capacity for original investigation, and not too much in the way of scholarly attainment of any sort; to get it while pursuing the regular studies required in the professional schools with little or no exaction in the way of time or work — in short, to treat the degree as so purely titular that it would appear as if the time were not far distant when it would be necessary to find another combination of letters of the alphabet to stand for the attainments which Ph.D. once designated. The time has come when the degree, from being the most precise and significant of all scholastic degrees, bids fair to become the most inchoate and insignificant.

It is to be hoped that the reaction will soon set in, and that the degree of Doctor of Philosophy will be sought and obtained

only by him who is possessed by the purpose and has shown the ability to enter the field of original investigation, and to present to others the formulated results of his careful scholarship. Everybody has heard of the politic stage manager who, when complaint was made that the uniforms of the officers in his play were like those of no army in the world, replied that he had carefully avoided having the insignia mean anything lest real soldiers might take offense. It would be unfortunate if the degree of Ph.D. should lose its value either for service or for decoration.

Standing as this degree should for specialized original scholarship, it would not seem unfitting it should become in the United States characteristically that of the teacher, or, to use the more high-sounding title, that of the professor. The profession of teaching occupies an honorable place beside the other three so-called "learned professions." The physician graduates from the school of medicine and carries with him the degree of M.D. as token of what he has done and what he proposes to do. The lawyer takes with him from the law school his LL.B. to show his achievement and his purpose. Neither the lawyer nor the physician feels that the doctorate of one is of higher significance than the bachelorship of the other. The minister receives from his seminary the degree of B.D. It is a degree given certainly with as much circumspection, and indicates as high a quality of work done, as that borne by either the physician or the lawyer. Then comes the degree suitable to the teacher — the degree of Ph.D. It does not denote a toil more arduous nor a period of study more prolonged, even as given by the best universities, than is exacted by the better schools of law, medicine, or theology. It does, however, represent a different kind of work done, a different kind of specialization, a different purpose entertained for the future.

It is certainly not in the interests of sincerity of purpose or thoroughness of scholarship of any kind when leading universities offer the degree of Ph.D. to students in professional schools on the basis of work substantially identical with that done by those whose work is considered purely professional. It will be surprising if most students do not soon come to prefer their own

fitting professional degrees to those which indicate neither what they have accomplished nor what they hope to achieve.

THE editors of the RECORD wish distinctly to disclaim all responsibility for the way in which the name of the founder of the religion professed by the Sultan of Turkey is spelled by contributors to the pages of the magazine. They disavow all belief in a theory of the inspiration of any method of Arabic transliteration, and have entirely abandoned hope of a peaceful consistency. If the reader disapproves of the orthography in one issue he may entertain the reasonable hope that he will later find the word spelled to his taste. The editors were long ago persuaded that its letters could not be so arranged as to meet universal approval, and are slowly coming to the conviction that it cannot be so spelled as to be unanimously declared incorrect. They believe the word will usually be found to commence with an "M," and the reader is free to arrange the subsequent letters to suit his fancy.

As we go to press, arrangements have been completed for a joint conference of the Faculty and students with Mr. Wishard and Mr. Marsh to occupy the afternoon and evening of Friday, January 24th, the theme being the great modern Forward Movement in Missions. It is looked forward to as an occasion sure to give both inspiration and wisdom.

THE EVENING SCHOOL—A NEGLECTED SOCIAL FACTOR.*

It is a curious fact that very little has been written on the important topic before us in the way of discussion; and it is difficult even to get data of information upon the subject. For example, in Dr. W. T. Harris's recent report there is almost nothing. One searches the files of the *Educational Review* with equal unsuccess. To correct my own failure to find ample specific data, I have consulted those here who know the subject best, and they say that relatively little has been published.

This is said partly to excuse the paucity of my remarks as far as information goes; to show that this subject is almost virgin soil; and to indicate that the matter needs ventilation; so that if what I say is designed rather to show the importance of my theme than to throw light upon its details, you may excuse me for wandering a little from the immediate subject into its indirect social importance.

Let me rather speak as a citizen looking at the night school as one factor in our educational system, and as a social student regarding its place in the solution of our complex social problems. Let us ask then: first, What are the evening schools? second, The educational theory to support them; third, The encouragements in maintaining them; fourth, The perils in neglecting them.

I. What are the evening schools? They are schools more or less identified with the common school system: in most cities closely and organically, under the Board of Education, especially where there is a consolidated school system; in others, loosely and indirectly, with perhaps a special Committee or Superintendent. In Providence this Superintendent is a woman.

*A paper read before the Educational Club of Hartford, November 15, 1901. The author is indebted to Mr. Solon P. Davis for evening school data in this and other cities

In St. Paul the Board of Education furnishes the school buildings, heat, and light; but the St. Paul Commons manages the enterprise, and charges a nominal fee of one dollar a month.

Generally speaking, state law or city ordinance requires the establishment of evening schools, but in most cases leaves attendance upon them voluntary; except, in this state, a parent or guardian may oblige a boy of fourteen to attend if his education has been neglected; in Massachusetts state law requires any who cannot read and write to attend.

In Albany none below fourteen are admitted; in Cleveland none below fifteen; in Chicago none below sixteen, unless specially requested by parent or guardian.

The school sessions run, with variations, from about October to March, two or three hours in the evening.

In most cities from which reports have been gained (*e. g.*, Chicago, New Haven, New York, Worcester, Springfield, Providence, St. Paul, and Cleveland), the regular school buildings in different parts of the city are used. With us in Hartford, under district school control, special buildings have to be secured. In some places school buildings are separately assigned to boys and girls.

In Cleveland books and other supplies are furnished free for use; in Chicago books must be procured as a condition of entrance.

In most cities in public school buildings, in Hartford in outside buildings, the schools are more or less graded. Springfield is perhaps most noteworthy in this regard, as she maintains a high school, a grammar school, and a trade school regularly housed and officered, and providing for a regular high school graduation at the end of the course.

Here in Hartford we have to do the best we can by differentiation, with little help from local housing. This year three places are used: the Pitkin building on Asylum Street, a floor of the Y. M. C. A., and the Morgan Street Sunday-school building.

The constituency of the schools consist of pupils ranging from fourteen to fifty years of age. The average age this year is a little over twenty. The four hundred foreigners learning

English average higher in age. These pupils range in capacities and nationalities from the boy or girl of native stock, who has been obliged to leave school early in the grammar grade to go to work for a living, up to the maturer youth or man of foreign birth (twenty-one nationalities at least in Hartford) who has had the bare rudiments at home, and sometimes hardly that, and who, at the ages from twenty to fifty, is conning the spelling-book, or learning to speak and write English. What impresses one most in visiting these schools is the advanced average age. The lowest average age in any department is over eighteen. The elementary grammar school studies are pursued by pupils of an average age of twenty-two.

And how many pupils are there in these voluntary schools — these sons and daughters of necessity or neglect? About the same number have registered as our high school contains, high school, symbol of our civic privileges, and rightly recipient of our lavish expenditure. For thirty years these schools have existed in Hartford, beginning with an enrollment in 1869 of 186, and reaching 1,243 this year.

Can these numbers be accommodated? For 1,243 applicants there is seating capacity for 657. The month of November last showed a proportion of 495 attending upon this limited seating capacity of 657; a small proportion of those who want to come to the schools, a fair proportion of those accepted. Non-attendance is thus evidently not the fault of the school's constituency, since there was no accommodation for the balance; and of those who do attend it is only by giving two or three out of the five evenings of the week to different groups that even this fraction can be instructed. It is evident that many do not come regularly who are accepted: but discounting their fickleness or discouragement (for they can come or go at will); discounting their business or service, which, in many cases, prevents regularity; discounting every consideration — yet lack of accommodation shuts the door upon them; and, though other cities utilize school buildings, our own local school boards in our decentralized school system have, as they think, adequate reasons to keep public school property closed to their cry.

And, who teach in these schools? A force evidently inade-

quate in numbers. Compare our high school with its forty-two teachers in a curriculum easily admitting of gradation, and the night schools with thirty-three teachers, in a system where small classes, often classes of one, must demand the most close and painstaking attention; teachers, too, often among the best and most devoted of day instructors who offer their services either from devotion to the work or for supplement to scanty salaries, and who do this exacting work often with diminished vitality, after the exhausting labors of the long, trying day.

And what are the perplexities of such a system, with such a constituency? All the perplexities of our day schools complicated by poor accommodations, poor equipment, wide ranges of capacity, incapacity, age, with little possibility of exact gradation, with little knowledge of past environment and parentage, or previous range of study; a system which demands variable courses; which must get a point of contact, not with the simple nature of childhood, but of adult life, which has had its elective courses, if I may so speak, determined by life's hard conditions, prejudices, and demands; where there is not the delightful relief of preparing in general for almost anything the child may become; but where they have become something, and demand help right where they are.

It remains only to add that Hartford expended for its public schools last year \$525,041.39, of which sum only about \$10,000 was expended in this branch of evening schools. Such then, in brief, is the night-school problem; forcing itself to the front as one at least of the social solvents for the pressing problems of today. It presents, as we see, a great deal of difficulty; but no greater difficulty, nay, less, than many with which we are grappling. I maintain that there are counterbalancing encouragements in it, which experience has proved, to surprise us, if it does not shame us to more strenuous effort.

II. But before considering these, consider secondly the logical claims of some such system upon our fundamental ideas of education, and so upon the social conscience of educators.

There are two fundamental ideas in education: one is the preparation, intellectual and moral, at public expense, of nascent

citizens for the duties of citizenship — “Social Efficiency,” in other words. And a second (now coming to the front) is the obligation to give everyone the essential rudiments at least of self-realization, self-development, and rational appreciation and enjoyment of this great world of ours. Now, schools alone cannot do all these things, but the trend of popular expectation, and the theoretical claim of modern pedagogy unite in giving to the school this putative prominence in privilege and responsibility. Now, from the very nature of things, youth is the time to do these two things. That is sufficiently recognized in our educational systems; and yet from the very nature of life, as we know it, the hard economic life of man, — the school-day period, for the average child, is very short. When does education for youth generally stop, as far as schools are concerned? Comparatively few pass beyond the grammar schools, from necessity to work, or aid parents; and comparatively a small number finish even the grammar school. The sixth and seventh grades are the limits of education for the vast majority of children. According to good authorities, deemed ample for citation by a recent scientific work (*Substitutes for the Saloon*, published under the Committee of Fifty), only six per cent. of the people of the United States are systematically educated after leaving the grammar schools, about fourteen years of age. To state the converse of this: ninety-four per cent. have no benefit beyond the lower grades of that elaborate system of schools we have established, and to which we look so much for rational service or rational enjoyment in American life. Now, the logic of this is: not that the schools as they are should do more (for do we not cry out about their congestion of curriculum?) nor that further compulsion should be used to make children go further; nor that because ninety-four per cent. do not get higher education, therefore six per cent. should not; nor is the logic of it that we should derange our present system for civic and practical ends to make the lower grades precociously civic or manual in preparation; nor is the logic of it that we should fly in the face of our economic system and decry the privileged six per cent. classes of wealth and culture their equipment, because others cannot have it in youth. None of these things; but the logic of it is this: that if

education is meant for these two things of which we have spoken; if all life demands education; if the church, the home, and society do not give certain needed elements to develop these things; if the school regimen is the chosen and correlating factor in our social life because free and unsectarian and democratic; if folly or necessity shut off youth from what manhood craves in that school system; if manhood demands voluntarily what we have to force children to attend to; and if it is demonstrable that we are undoing with one hand by our neglect of manhood what we are trying to do with the other by the constraint of childhood; then the logic of the situation is that for social and political safety, if not for their rights, we should do freely and fully by supplemental night schools all we can for that large class who cry out for it, and the one peril of whose personal and social life is that they have not got it. This is their right and privilege; we may so regard it. This is our folly and our peril; we may so regard it. But any way we look at it the old Cornish proverb is right: "The ship which is not ruled by the rudder is ruled by the rock."

So much then for the problem and the theory, both of which demand the night school or its equivalent in some other form.

III. Look next, thirdly, at some social encouragements in our problem. The great element of encouragement in this complex and difficult problem in education is the evident demand for it. Here is a purely voluntary and elective hunger for more. That is a large and eloquent argument which should at once appeal to a state striving to mold life. We often do not have this element of hunger in childhood, and, yet, despite needed constraint, we do our duty fully and freely for children. Shall we do it meagerly and grudgingly for voluntary adult craving? That is the question. But we say, the one class is a mobile child; the other is an immobile adult. Grant it relatively; and yet often the voluntary element of craving, which is missed for effectiveness in teaching a child, is gained through experience from adaptability in teaching an adult; what is lost in the impressionableness of childhood, when we seek to impress things upon them, is counterbalanced by manhood's motives for get-

ting the impression they want to get out of us. Moreover, one element of difficulty in all teaching of children is that they do not see what it is all worth mentally, morally, practically — grammar, algebra, Latin, manual training, and civics; but the youth or man who comes back out of life has got some vision at least of what it is worth, or he would not come back. Here then are advantages for the teacher's problem. Here is a child, with all the world before him; he may become President, or he may become a hod-carrier; he may care or he may not care much about it. But here is your adult who has made, or who has had made for him, his life election of sphere; disillusioned if his ideals were vagaries, or quickened, if he has discovered possibilities; at any rate he knows what he needs most now — a minimum here, a maximum there. He knows from experience of "clerking it" that he wants to go higher, and become an accountant; he must have book-keeping, and he comes for that. Or he has become a plumber, and at the Bushnell Club he learns from Mr. Solon P. Davis's paper there that forty-two per cent. of his craft left school in the sixth and seventh grade; he wants some of the modern manual training. Or he is a tool-maker, and he learns from the same source that eighteen per cent. of his fellows left school in the ninth grade. He, then, if he would succeed, must know more of his specialty than they do, and so he comes to the evening school to ask his city, so free in its education for six per cent., to lift him, one of the ninety-four per cent., above early defects, by teaching him mechanical drawing. Or he has been reading the papers, or is confused by party cries, or he belongs to a socialistic club, perchance, and is hungry for light from the civic lessons introduced into the curriculum since he left school in the eighth grade at fourteen, he comes to a night school, what for? for rudimentary civics and political economy. And so we might go on — but enough. All I would suggest is that these voluntary scholars make up, to some degree, by experience of life in specific craving, for their disadvantages as pupils, when compared with the ductile, but aimless, capabilities of childhood. Nowhere is this truer than in the range of studies our days are clamoring for now, viz., civic instruction. You cannot get some of this information in too early

if your average child, embryo citizen, leaving school at fourteen, is to get any help in this subject in his school career. But, after all, little does the child, even the best conditioned, realize, just because he is a child, the value of this teaching; and little experience has he to intensify his need of knowledge. But just go down to Morgan Street some evening, and hear Miss Clark talk to that room full of Hebrew youth and men — even such supposedly crude, and politically indifferent men — and watch their eager faces, and hear their answers to her lucid and enthusiastic words about the government, about law, about order, about public probity, and you will see that there are comparative elements of ductility from experience, and craving in the adult mind, even at its least promise, which even childhood of favored homes may not possess. You will see, moreover, where it is that we may strike at the roots of anarchy. Now this is argued with all the more reason and earnestness, because of the forgotten truth that even with those of us who belong to the six per cent. of advanced training, all our life out of school, as well as in school, is a constant education; constantly are we studying and reading and filling up the springs of knowledge for civic duty from day to day, for effectiveness in family and community, for the pleasure and enlargement of life. We need constantly to supplement even our higher training. Much more, what rights then, and what neglected possibilities then, and what dangers then for which we are responsible in the ninety-four per cent., whose education, as far as school help and privilege go, is stopped at fourteen. And what awakenings of thought it should engender for the safety of city and country that when so much is done in education for six per cent. of us, so little is done for ninety-four per cent. of us.

Nor can we rest in the easy assumption that it is only among the incapable or the laboring or the immigrant class that this neglect exists. No, it exists quite as much among the native stock of foolish boys or foolish parents, who want to get at money-making early, as among the foreign youth who have to go to work from necessity. And we must not forget that we never make a greater social mistake than in our assumption of inferior powers of mind among these Italians and Jews and

Polacks and Swedes. There is splendid raw material there, of brains and character, as our native youth learn when some of these boys pluck the prizes away from ours in the high school.

IV. But we must turn, fourthly, to the other side of possible social peril in neglecting these evening schools, in order to add a potent element to our plea. First, we must not forget that education does go on for these classes — some sort of education, if not one based in our educational system, then in the schools of unsocial and ignorant devisings. Here is the peril. If other schools of anarchy and vice went out of business at night, we might afford to do so. But they keep open halls day and night, especially night. We have no time to depict them; the school of the street, of the saloon, of the brothel, of the pool-room, of the prize-ring, of the various clubs of socialistic propaganda. Let us never forget that the greatest thing our school education does for us is not so much in the direct intellectual knowledge we get, as in the individual moral impulse we receive. It is less the facts than the ideals of life that education brings us. It is less the knowledge than the capacity for knowledge that we find in our youth. It is less the mind filled in school than the opened and receptive soul engendered. It is less what is put in than the want to have something put in that schools are for; and it is quite as much the capacity for clean and rational enjoyment of life as it is the social service of life that education brings to us. Now our public schools do not do all these things for us, but they lay the foundations, and they give us some principles upon which to guide our choice of the other great schools of life, to which we will go for enjoyment and service. That is all we can claim; but it is a mighty claim, which we should all realize if, with the ninety-four per cent. of our fellow citizens, we were cast as they are into the vortex of life without school impulses and ideals. We cannot remedy all the defects of such a lack without great effort all along the line of youth and manhood by every aid of the multifarious agencies of religion and philanthropy. But none of these other agencies can be highly efficient if there is not at least the rudimentary knowledge or key to them furnished by such simple agencies

as the night schools, if others are lacking. Now, the social peril of this ninety-four per cent. is the ignorance and dreariness of life out of which they choose their schools of rational enjoyment and social service. We may use law and police legislation; or may repress and attack and defend all we will, and yet men will go to the springs of enjoyment, and enter the fields of activity which the schools of their education, whatever they are, civic, social, ethical, religious, lead them to choose. What shall they choose? First we must help to educate their choice, and then we must see to it that there are the avenues of pleasure and service for them to choose when they want them. That is the general social problem in a nutshell. It is a large task. Generations have got to work on it. No school system alone, even at its best, can do it. But the best we can do in school is none too much; and yet how pitiful is the apathy in general for the ninety-four per cent. in our meager night school outfit, for those who have not even had a whole grammar school impulse to help them to choose the joys and service of life outside the vicious circles in which we let them stay — even when 1,200 of them cry out in vain for even the seating room of half that number.

But now some other considerations come in to accentuate the peril. The subdivisions and specializing of labor, vital as it is to economic prosperity, is also vital to the diminution of manhood unless we guard against it. Formerly a youth had a larger educational range in his whole business or craft. Now he is minimized in his whole being however sharpened in his special function. He needs, therefore, either to be helped out of his narrow, dreary life by some other, larger world which the school or library or lecture course introduces to him, or he needs some technical help in his competitive specialty. We provide for both in our educational outfit for children. Much more is it logically needed for the youth and man forced into life with no enlargement from school days. At a time when interrelations of society and world are pressing upon us, and when the most ignorant man is a political sovereign — at this very time by our meager equipment for ninety-four per cent. is the unit becoming a more restricted individual. Again we say no mere night school alone

can do it, but it can give the rudimentary help by which alone libraries and settlements and lyceums and extension courses and Cooper Unions and Wagner Institutes and Damrosch Concerts and Lowell Textile Schools can win to their supplementary resources this mass of ninety-four per cent. of our population. No book of recent years demands the serious consideration of the time like *Substitutes for the Saloon*, published under the Committee of Fifty, and compiled by Rev. Mr. Calkins of Pittsfield. In a valuable chapter on educational agencies we get some idea of what some cities are doing for this class. Night schools will furnish the needed key to this supplementary affluence of privilege. In New York the Board of Education and the Educational Alliance are offering courses of lectures to thousands who flock to the privilege. In 1899-1900 eighteen hundred and seventy-one lectures were attended by 538,000 hearers. Thirty-two out of fifty-one centers of these lecture courses were in schoolhouses. Public school buildings and branches of the public library furnished the meeting-places for similar work of the Extension Society in Philadelphia. The Cooper Union and the People's Institute of New York give free lectures and discussions and receptions to working men; a fine bit of practical Christianity. So does the Wagner Institute in Philadelphia, with laboratory facilities added. So does the Boston Public Library give free lectures on municipal problems. We are having the valuable beginning of such work in Hartford in the workingmen's lectures on Affleck Street. It is not only the value but the joy of these hours that win away the denizens of congested slums, whose only other social resource of pleasure is the saloon or the pool-room.

And so, again, the library is a night school of the best sort, and branch libraries, such as Miss Hewins has at the settlement, as Mr. Carnegie is going to scatter over New York; so of traveling libraries, missionaries of light to the denizens of remote country districts; and so of reading rooms. The Galilee Mission of Calvary Church in New York had a response of 27,000 in 1898 to its reading rooms, open every day and night. I need not speak of the Prospect Union of Cambridge, the St. Louis Provident Association, or the famous Cleveland Educational

Bureau. But we in Hartford believe in the education and refinement of music. Why should some of us have it all, with Frank Damrosch's example before our eyes, who, with his helpers, all high in their art, for a nominal fee and from a high motive, had successful people's evening singing classes in New York, and gave also elevating orchestral concerts? We have a large unused hall in the Brown School district. This mission of the night school need not be laid upon school boards alone; but we can do little without their rudimentary initiative. The greatest peril to the republic is fully as much in the neglecting classes as in the neglected classes.

And another peril, which is also an opening privilege, viz., that the working day is gradually being shortened; a peril if all the vicious schools of night and day are opened, and if we do not open wider the doorway into a higher, because longer, period of leisure.

A still greater peril of neglecting the night school lies in the fact of the increase of crime and the relative increase of native-born crime, and from the fact that the largest percentage of crime is among the ages which can only be reached by the evening school. Suffice only a few facts. The census, as far as we can rely upon it, shows that one-half of the criminal population of our prisons is from fifteen to thirty-five, and that one-half of this half is from twenty to thirty. The average age is thirty — much higher than is popularly supposed. It is not boys, it is not adolescents, but it is men, adults over twenty, that make our largest element in crime. Here is our day-schools' opportunity of prevention. Here is our night-schools' peril of neglect. The ratio in criminal illiterates to the whole number of illiterates (that is, those not knowing how to read or write) is eight times as great, according to Commissioner W. T. Harris, as the ratio of criminal literates to the whole number of educated men. But a more notable fact is that the ratio between a meager education and a higher education is overwhelmingly against the lower education in the annals of crime. Seventy-two per cent. of criminals in prison can read and write. There is only one in fourteen prisoners who has had an education higher than the rudiments; and the higher the education

the less the criminality. Our foreign-born population by the 1900 census is only about fourteen per cent. of the whole. It furnishes relatively to that fourteen per cent. the greatest proportion of crime; but the bulk of crime is done by the native-born, that is born in this country of native or foreign parentage. Another thing, according to Rev. Frederick Wines, for several decades the increase of crime has been among the native-born, who have had presumably little or much of our grammar school training. Now, as has been seen, ninety-four per cent. of our population has had very little of it. Where then is the trouble? It follows either that we must somehow give more of that education at night to more people, or else that we must give more attention to moral and civic education in the day school when we do have the children, one or both; both, I say. Give morals and civics even if you do not give botany and book-keeping. And still the fact remains that the criminal class is bred among those ages from twenty to thirty who throng our night schools, and ask us to help them where they are, right in the criminal vortex of life, to keep them from the other night schools of crime.

Another fact is this: that nearly three-fourths of our prisoners have had no regular and full trade education, and that the percentage of criminals who have a small acquaintance with a trade is much larger than of those workingmen who have had a good training; and yet we offer to the large number who ask us for mechanical training only the pitiful accommodations of the garret story of the Pitkin building, and divide even this meager provision between them with two or three nights a week to each group. And this suggests one final word.

We can see many reasons why our public school desks and seats designed for children should not be physically adapted to adults; but this is a reason which furniture shop and movable desks could remedy without great expense. These reasons do not apply to our big school halls, so amply empty for any supplemental developments. Any supposed injury to property from the miscellaneous constituency of night schools is met by public flower gardens and elaborate parks never despoiled by those whose benefits make them appreciative. It is met by the

experiment of the First Baptist Church in our city, which admitted into its auditorium with impunity the meeting for men from the First Ward. It is met by the fact that throngs of thousands in criminal East London enjoy, without peril, in the People's Palace, the choicest exhibits of London galleries guarded by a mere handful of policemen. It is met by the fact that nearly all the cities in the land except Hartford utilize school rooms and school halls for this vital necessity of the people. Six per cent. of us can trust ninety-four per cent. of us with our common school property, which belongs to us all; certainly we can if we can trust to them the greater and more delicate building of our political institutions, which are made or marred by the average man.

ALEXANDER R. MERRIAM.

Hartford, Conn.

THE MEN NEEDED FOR FOREIGN SERVICE, AND WHERE THEY ARE MOST LIKELY TO BE FOUND.

Such a question as this presupposes a reason for asking it, and that it should have been given to me to treat would seem to indicate that in some way I ought to have facility for treating it.

This turns my thought naturally to the missionary experience I have had as the ground of confidence in my fitness for such a trust being reposed in me. Having been in correspondence for many years with our late revered friend Dr. A. C. Thompson on missionary matters, I perhaps may be able not only to account for this paper being asked for from me, but also I may divine something what was looked for in it. I have, however, determined to make it more thorough as an inquiry than I think was expected, and try to make it of a larger value than simply my own experience could.

At once, therefore, upon appointment, I drew up certain questions,* had them printed, secured from the American Board the names of two men at least of their missionaries in each mission, men best adapted to answer my question, but certainly one older and one younger in each field, some forty in all, wrote each a personal letter explaining my object, enclosed the list of questions and forwarded to all parts of the world. Replies have been coming since April till within a month, for these missionaries, though busy, were interested to take their valuable time to answer these questions. The replies would take all too long to read to you, for they are, in many cases, quite full. I shall try, therefore, to draw, as I can, from these myself, giving you the benefit of this wide view of the question which I have at hand; yet I shall write this paper as if it were my own.

Missions are not new with us, and so the question I am asked to treat has not its importance because we are unversed in

* See questions at end of article.

the work. Furthermore, we have for a long time had very definite views upon the general subject. There has not been any widespread doubt, I take it, as to either part of the question for many years. More than this, we have had missionaries in the field who were not far from our ideal, I think, and we are ready to admit today that they were deservedly among the most honored workers, in any religious lines, we have had.

Why then raise the question anew? It may be enough that it is in the air to investigate everything, to see the foundations upon which it is based, and define anew what is needed just there. But it may also be enough to say that our very experience and its great value should lead us to carefully look it over and see what it teaches respecting the kind of men who have been successful and compare the result with our imagined ideal. There undoubtedly is a reason in questioning whether there be not a call for some change in the ideal missionary, as we have defined him to ourselves hitherto, owing to either new light from experience, changes in the field, new interpretations of the work, or new views of truth. It is well to ask whether these have brought any reasons for changing the type of missionary we should henceforth send to the foreign field. These thoughts have guided me in the questions I have sent out.

I. The foreign field needs men who have a very clear and controlling view that the great masses of those in the foreign field are lost, and that this number is appallingly great. With all the refinements of thought in our generation, we have discovered nothing that takes the place of the impression upon the human mind and heart of the thought of a man's being lost, and then that thought being burned upon the soul by the reflection that the lost are practically numberless. The whole world lieth in wickedness.

I remind myself that for all modern missions have been doing such grand work, yet they have only touched the outmost fringe of the foreign field. Indeed for all that has been accomplished it is beyond doubt true that the foreign field is much larger today than it was when the devoted men met under the haystack at Williamstown. As yet we have made no impres-

sion upon it. It is safe to say at this hour six-sevenths of the world's population are without the saving knowledge of Jesus Christ. Think how many hundreds of millions this represents. So I say the first great requisite in the foreign worker is this clear and all-controlling impression that the world to which he goes is a lost world.

In almost all the replies that have come to me from missionaries this has been seemingly something all felt they must say is a final prerequisite in the missionary. Oftentimes the two words "of course" are interjected in such a way as to lead to the thought that the view, after all, was not in all their thought, though they allowed it ought to be. They are like the rest of us, affected by the atmosphere in which they live; and there is no doubt much, in the modern atmosphere of missions even, that has robbed this idea of lost men and a world full of lost men of the tremendous power it once had. But I believe we must go back to it if there is to be any proper "nerve" to missions. We may reason that it is not the highest thought, that the love of God in Christ is a higher, and that our love ought to be such that we are ready to put forth all our zeal to help one soul upward to the ideal life Christ reveals. But, as a matter of fact, the great basal thought for us must be the awful condition in which men are. It is as true in the home land as in the foreign in its degree, only that there, there is the tremendous impression of men having no knowledge of our God. I well remember the view that led me to go to the foreign work and that filled me while I was there. The word lost kept ringing in my ears. And long after I came home the pressure of this one thought shaped my ministry, and one of my aged deacons used to say, to account to me for the fact that the people could not keep with me in that endeavor for the lost, that it seemed to me only right they should have: "Mr. Leavitt, you're a missionary." There has come, in these latter days, the thought of comparative religions, that all religions have good in them, and this thought is having no small weight in the minds of some of the younger missionaries even. But does the thought mean that there is saving good in the so-called religions, so that one holding them can be saved without the knowledge of Jesus

Christ? If so, I have no such belief, nor do I know how any such is warranted by scripture. If, on the other hand, it means that there is good that we can recognize, though not to admit any saving efficacy in it, I have only to say that that is nothing new. It has undoubtedly been the practical view of every missionary from the earliest time. It seems to be put forward as properly changing the view that the world is lost. If so, I believe it is thoroughly pernicious and must take from the power of missions. I am satisfied that a new and far more pronounced emphasis must be put upon the lost condition of the masses of the foreign field. It is at this point there has, I believe, been a decided loss from the old standard. The discussions of the last twenty-five years have had this deplorable effect, at home and abroad, that the conviction of the really lost estate of the sinner has been weakened, so that it has really been lost itself, in not a few cases. Our ministry does not begin to have the power it once did, and I believe that, in a measure, the foreign field is suffering in the same way.

II. The foreign field needs men who have a clear idea that there is an all-sufficient remedy for sin, which they carry with them to the foreign field, and that is the knowledge of the gift, by God, of his Son Jesus Christ to die upon the cross for the sinner; the only remedy there is. This was the conviction of all early missionaries, but in the confusion of the thought of these last years there has been sad havoc made of the simple faith of the would-be Christian workers, at just this point. We must not forget that there has arisen, during the discussions of the last years, a new ministry, from which workers at home and abroad must be drawn. We must not forget there have been men sent to the mission field who were known not to be convinced of this simple tenet, that there was a remedy from sin in Jesus Christ, and that there is no other. I believe that our foreign workers are, on the whole, true men, and have, underneath, this faith, and preach and teach it. But I believe, too, brethren, that it is so overlaid with the philosophy which has been so assiduously taught of late years that this great redemptive thought has lost no small measure of its power.

However, from most, the echo to the question comes back in no uncertain sound. But what I wish to emphasize is that there should be a clear requirement, in every missionary, that he be filled through and through with the thought that there is a remedy for sin. It is sure there is but one. He has that one as he goes into this lost mass of people. The blood of Jesus Christ his Son cleanseth us from all sin. Armed with that conviction, the missionary can not only go into his work with confidence, but he can go as one supremely needed there, but needed as one with this message. This should impress us, in any thought of the foreign field. These two requirements are, to my view, fundamental at home and abroad, and in missionaries the conviction of these matters should be at the very basis of their call of God to that work.

III. The foreign field needs men of the finest natural gifts and the most complete and varied intellectual equipment. If there was ever an idea that a man or woman of inferior gifts and training would answer on the foreign field, I do not believe that view has persisted to the present. Yet it is strange that others than those having these clearly necessary qualifications have been sent out, to the great after cost of our mission boards. The general fact of such requirements will be readily conceded, no doubt, yet it may be well to reinforce the idea by some citations of facts. The foreign missionary, whoever he or she is, must, to be at all fully useful, become master of the language. This is no easy task, for it will not do to master it as one would who is to have it as simply an accessory to much other learning, but it must be the reliance. So, too, the missionary must have a very great range in the language, and deal with the native idiom in a strong way, not only to be forceful in it as a medium of expression, but to be able to communicate the important truths it is the business of the missionary to bring to his people. It should be said also that for no very long time will a missionary command the respect of the people, in the way he should have it, if he does not become master of the language in which he addresses them. Still further, it should never be forgotten that the missionary has to be able to meet every call, of

whatsoever nature, which comes to him as the responsible representative of the gospel. In the home land we think we need very well endowed and finely trained men to do the work of the modern church here. It is so. But here there can be and actually is a very great division of labor. There is enough left for the pastor, but by no means all that must fall, at some time, to the task of the missionary. He cannot divide with anybody. This is so at all times. But there are times, in the history of the mission work even, that emphasize this greatly, and many of the missionaries on the field think this is such a time.

I want to quote to you from some of the letters bearing on this subject. And first of all about Japan. One missionary says: "I think the character of the work has so changed as to demand, not exactly different qualifications in the workers, but a greater emphasis than formerly on some needed qualifications. In brief, the change of situation consists in the great progress Japan has made in education and all matters of civilization; in the influence of all art; Christian and semi-Christian systems of thought, requiring of the missionary both a knowledge of these systems and an ability to maintain the reasonableness of Christianity over against them. Thus, for Japan, the educational qualifications of the missionary need greater emphasis than in former years." This missionary adds: "I think that the work is also better understood as aiming at salvation in the widest sense of the term in this life and not merely in the life to come, and a missionary who can apply the truths of Christianity to the life of the individual and of society will exert so much the greater influence."

Another from Japan will also be helpful in getting at the way men on the ground think of these matters. Speaking of changes in the mission work, he says: "In essentials, no." (There is no change.) "In incidental yet important respects, yes." (There is change.) "The missionary today must come into contact with the educated classes; to influence them he must have a vital and warm faith not only, but also a high degree of education. He must understand the inner significance of Christian truth, from the standpoint of philosophy not only, but also of comparative religion, and of the philosophy of re-

ligion. He must see that there is no slight degree of truth in the Ethnic faiths of Old Japan. He must have a spirit of appreciation of all that is good in the old. He must conceive of his work as fulfilling and developing the higher life and aspirations that made the older civilization worth having. A missionary without these qualifications could accomplish much thirty years ago; his advantage as a member of a higher civilization gave him great power over the higher classes even fifteen years ago. But that advantage is all gone now; the higher civilization with all its distinctive ideas and methods of civil, judicial, military, naval, educational, criminal, commercial, and industrial life has been adopted, and multitudes of specialists among the Japanese now know more on these subjects than any missionary. Specialists also in religious philosophy and the history of religion are arising rapidly now, many of them educated in the universities of England, Germany, and America, whose ideas are being propagated in the magazines and even newspapers. If a missionary is to have any great weight with the educated he must be thoroughly educated in his specialty, religion, and must be able to command the respect of his educated Japanese associates intellectually as well as spiritually. I know able missionaries who have done a magnificent work in the past who are practically laid aside as leaders of Christian thought because of their manifest failure to know or appreciate the more recent movements of religious thought in the West.

“The would-be missionary must be more of a religious specialist than formerly. He does not need to know so much of everything as formerly, but he needs to know much more of his specialty. He also needs to have a pretty good knowledge of sociology if he is to appreciate the nature of the civilization into which he comes and the significance of the work he is to do for it. For the widest usefulness he must conceive of his work, not only as the saving of individuals, though this conception must always take a leading place, but also as the saving of society as a whole. He must embrace every opportunity to get into relation with the larger life of the people, not limiting himself to the Christian community. The would-be missionary must not be so omniscient as in former times; he must recog-

nize that many are more accurately informed than he in many departments. Formerly this was not so; he was by far the best informed man of his city in almost any line of thought." I have quoted for many reasons. I am sure it will be of great value as showing the kind of thought these missionaries have on subjects connected with their lines of work. But these quotations illustrate also the ability and the equipment missionaries must have to go to the work in some fields. No small pattern of a man will do; no poorly educated man will do. We may not all agree with all the conclusions reached here, particularly as to the influence of those who are not abreast with the specialists, in many of the matters connected with philosophy of religion, etc., but still we cannot listen to the thoughts of these two brethren without being impressed that missionaries need to be first-class men in all respects, as regards preparation for their work, probably in any field, certainly Japan.

I will quote one other missionary, and he is from India: "In India the wide spread of English education and the wide dissemination of all sorts of Western ideas have compelled a considerable change in the policy of wise missionary efforts. In general, missionaries of limited education and very old-fashioned ideas, and especially of an unsympathetic spirit, do a great deal of harm, and only a limited amount of good. Therefore it is of very great urgency that missionaries to India now, except perhaps some to the humblest classes and in districts where education has made only slight advance, both men and women, should be persons of the very best equipment, physically, intellectually, spiritually, and socially. One of the saddest things that results from the work of very old-fashioned (missionaries) is: First, that a great many Indian Christians whom they influence in one way and another are made afraid of modern scholarship about the Bible and Christianity, and made to suspect other missionaries; second, educated non-Christians suppose that Christianity and becoming a Christian are necessarily connected with contracted and discredited views. They are thus prejudiced against the Lord Jesus Christ and all the missionaries." Were there time I could quote further. But these must suffice. It will be clear that the missionary of the future to any field,

and specially to some fields, must be a man of large natural endowment and he must have been well developed along many lines.

IV. The fields need men and women of varied specialties for longer or shorter periods of the work. This I shall not dwell upon, as it is well understood in the history of modern missions and is not questioned. The medical man, and at times the purely business man, is a necessity of the mission, as recognized for a long time past. I mention the subject, however, to call attention to some new demands, in this direction, with which we have not been so familiar. There is, just now, a strong call from Africa, especially as emphasized in these letters I have received, for persons prepared to teach industrial schools. The claim is that those people are so ignorant and degraded that they need this. They need it to learn the habit of application and to create an industry in which they can get a living along civilized lines. It is, to my mind, easily conceivable. There was a time in Turkey when Dr. Hamlin felt the same necessity, in a somewhat different way. I doubt not it has been felt in every mission, though not carried so far as to be allowed the place of a distinct work. There is danger, in introducing too many of these lines, that they will become ends rather than means to an end. The same danger we find in the institutional church in this land. Another call is for social settlement workers in one form and another. This, so far as these letters are concerned, comes mostly from Mexico, but also from India and Turkey. There will be other forms from time to time. It is to be said that if, upon careful investigation in a particular field, such calls come truly from the needs of the work, they should be met as such, but they are sure to be temporary. The same is true, only in a somewhat different way, of distinctively educational workers. They are needed apparently, and for a longer time than some other classes of temporary workers.

V. The foreign work needs men of sound views of administration. Upon this I wish to dwell at a little more length than

I otherwise should, because it is not generally made a qualification at all in our thoughts, or in the conditions imposed by our boards. It was, too, undoubtedly along this line that I was originally supposed to write this paper.

There are two great facts about our missionaries that should be noted: First, no missionary, probably, as he has gone out to his field has had anything said to him as to the matter of administration. He has gone to his work to get his own impressions and then to enter into such plans as he may himself choose to make, save as such plans may be modified by those with whom he is associated. Viewed from some points, as we shall see, this is most extraordinary. Secondly, in the sweep of the missions there is a radical difference of view in regard to some elements of administration.

What now do we mean by administration? There may be many other matters that might be brought into view under that head, undoubtedly, but the all-important matter, as I view it, is as to the use of foreign money in the work. This is a burning question on the field itself, though at times more so than at other times. Should money, from the mission boards, be used to support the natives or their work? If it should be used at all, on what principle should it be given, and what should govern the amount or the time during which it should be used? Some great issues are involved.

First, and least, there is the money expenditure of the boards. Perhaps now, though I have made no recent calculation, it may involve one-quarter or even one-third, perhaps more, of the entire amount spent in a year by our board. Important, certainly, but the least important consideration.

Secondly comes the effect on the missionaries. If there is any reason for attempting to bring the natives to a place of supporting themselves, it is certainly unfortunate to have no principle, that is firmly and reasonably adhered to, in the answer the board makes to appeals for this sort of help from the fields. It will not be difficult to see that no missionary who has not strong principle on the matter is likely to see the convenient time to change from a policy of help to one of less help and

no help. Certainly the native is not likely to see the time when he can get on with less.

Thirdly, for the native's sake, this matter should be carefully considered. We shall not need to be told that unless there are very extraordinary circumstances the reception of help by a native will always weaken him, and vice versa, to help himself, even under difficulty, will make him strong. If the missionary goes not only with the gospel, but with a pocket book, there is the greatest danger that the highest type of believers will not be developed where there are such double motives.

From the letters in my hands the answers to questions on this subject of native self-support are first of all divided between quite a number that are strongly for it, in a complete way. As a rule, these missionaries have tried it and not only find it entirely practicable, but altogether best for the ends of mission work. Then there are two or three who say: "We have not followed the self-support principle fully, but if we were beginning our mission work again we should have nothing else." Over against this class, in favor of radical self-support, these letters indicate another and probably larger class not in favor of a radical self-support, but of a partial and progressive form. They think the radical would injure the work. But in, I think, every case of this class there is a confession. "It ought to be carried further than it is." Some argue against it as a principle, but agree, as all do, that it should be the goal, and that it should be carried on toward the goal much faster than it is.

Here is a strange state of things, to one who has not had experience on the mission field. In the Harpoot mission the principle was adopted years and years ago, and the letters from all there are warmly in favor of the principle. I am not aware whether it is carried out in a radical way. Why is there this difference, you will ask? Is it because some fields are more adapted to it than others? Probably not. It is largely due to the fact that it has never been tried in some fields. The missionaries do not want to try it. They have no principle about it. It is vastly easier to have the purse and do as you like than to wait on the will and motion of the native. In the beginnings of work, of course, it can be started faster and in a more im-

pressive way, though not, as I maintain, in any stronger way, and not with as strong a future as the other way of non-help, which is, I believe, more natural. Speaking out of years of personal experience, I am thoroughly satisfied that self-support is perfectly feasible in probably every mission, if there was no money given to the missionary but his own and his family's support. If the missionary had no money to give but what he gave from his own pocket, there would appear a great deal more possibility of self-support than there seems to be now, where large sums are available from other sources. Furthermore, such a course would seem to me to be in every way wise, in the interest of the work. It would at once found the work where it would abide. It would develop, from the start, a kind of work that was within the resources of the natives, as well as accustom them to the habit of self-sacrifice and to the administration of their own affairs. This would, in turn, greatly deepen their interest. The present mode of administration has some very unnatural results. The natives give very little, in most places, toward their work. I am aware that some comparisons have recently been made to show that natives of these mission countries give far more in proportion than church members in this country. But it is well to look a little carefully at such figures, noting, at least, if it is true, that there must be money enough to make such heavy contributions in the hands of the natives. They cannot be so poor as it is claimed they are when it is argued they should be helped. On the other hand, it should be borne in mind that there are many adjustments to be made before the gifts of natives can be brought into comparison with those of others outside their own country. In general, I say: The foreign work needs, in my judgment, men who go to the mission fields with strong principles instilled in them, that the administration of a mission field should ever be to teach and practice that the missionary carries with him to the field nothing but the gospel. He should study to make the work among the people strictly one adapted to that country, that its natives can do and support, and also such that they can administer under counsel, not under the control of, the missionary. Then

the natives will not only grow strong, but they will be earnest workers, who will respect themselves and they will be respected by their countrymen, as they are very apt not to be under the present system.

There are other elements of the true missionary's equipment for his field to which I have not referred specifically, but which will be understood, such as firm health. The missionary must go to give himself to the work for life, so say these missionaries with one accord; trying as are the experiences the missionaries must go through, in matters of their children, it must be endured. The missionaries say: "A man cannot adapt himself to life in the home land after fifteen years of absence, while he is then far more valuable to the mission field than in earlier years, and the value grows."

The missionaries should not be specifically trained for their respective fields before they go out. This is the common evil. It is better for them and for the mission that that be done on the field. They become accustomed to the ways of the land.

Here, then, I leave this part of the subject and in general the subject itself. I shall be glad if I can have in any way helped to deepen, in your minds, the great responsibility we are under in selecting our missionaries. No more important task devolves upon us, I am sure, and yet it is a task which I think we but very imperfectly perform.

A word only as to the last part of the question assigned me. Where are these missionaries likely to be found? Probably you will recognize that I may not be as well able to answer that as you are. This is the day of special chairs in our Theological Seminaries. I understand one or more, adapted to missionary preparation, has been established at Hartford Seminary. Just how far it is specially adapted to serve the end of its promoters I do not know. But it is clear to my mind that not until a clear and strong view of what kind of missionaries we need is grasped and firmly held will we adapt our plans for training men to the things actually needed. Just as I believe that much of the training for the ministry at home tends rather to train

up a class who must be ministered unto rather than minister, so I think the training for the missionary work will easily tend to train men away from the real thing rather than for it.

REV. HORACE H. LEAVITT.

Somerville, Mass.

QUESTIONS.

1. Has the missionary work changed in the last thirty years so as to emphasize the need of different qualifications in the workers of today from those regarded as needful formerly?

2. If so, will you indicate the change as you see it; and the corresponding changes called for in the would-be missionary?

3. If you note no change in the work itself, do you think any has *practically* come through a better interpretation of it now than formerly, and so different equipment is needed in the missionary to meet it? If so, what?

4. Is it your view that better missionary work can be done by persons holding different theological views from those formerly deemed fitting?

5. Do you think more or less stress should be laid upon distinctively educational or medical work than is now?

6. Do you think the efficiency of missionary work would be increased or diminished by a rigid system of self-support; meaning by that, natives to support natives and all agencies carried forward by native workers?

7. Do you think a partial system of self-support preferable to a complete system, and have you any principle or principles you can suggest to define the limits?

8. Do you think there would be a gain in after-missionary efficiency if candidates were previously trained in some special ways for that service? If so, what lines would you suggest?

9. Taking the problem of missionary children into view, together with many others that confront the missionary, and having in mind the facilities of travel in these days, do you think a limited term of service — say from ten to twenty years — and then a permanent return to the home land would be a better plan for missionary service than the present life tenure?

Have you any other suggestions concerning the qualifications needed in a missionary of today than you have not pointed out in answering the above questions?

BIBLE STUDY TODAY AND FIFTY YEARS AGO.*

You have done Dr. Van Dyke and myself the honor to ask us to stand in the place of our fathers, and on this day of memories and prophecies speak, not to the people to whom they preached, for they have passed up to the great sanctuary above, but to the people who, as their churchly if not their natural children, stand in their fathers' places and carry on their fathers' work.

There is but one thing which tonight links us to that half century ago, and that is this building, which was erected and dedicated just before my father, recognizing the pioneer call of what was then the western field, left his home where he had been so happy, this church which he had seen develop through so many changes, and this people who had done so much to make both the home a happy one, and the church a church which could develop, and took his journey with all that was dear to him to the work that was to receive the devotion of his maturer years and of his full-ripened life.

In these fifty years many things have changed around this building — many things within it — but the building itself is substantially as it was. A few alterations here and there, a few adjustments of room and space, a few additions, improvements, progressive betterments, but the building itself is the same — a great background on which to throw the panorama of fifty years.

What strange pictures in life and thought this panorama brings us ! When my father with his family made that westward journey in 1851 he went as far as he could by railroad, which was somewhere out in Lancaster county, Pennsylvania, less than a hundred miles west of Philadelphia, and then they and the household goods were placed aboard a canal boat, on which

* An Address delivered at the Semi-Centennial Anniversary of the Second Presbyterian Church of Brooklyn, N. Y., October 20, 1901.

they went to the eastern slopes of the Alleghanies, then over the mountains by gravity road, and finally from the western foothills into Pittsburg by canal boat again. It is different now. When my father was a pastor here in Brooklyn, at least so he often told me, the ministry were held in such sacred esteem as a class of people far removed from ordinary folk, that for one of them to appear in the pulpit wearing a mustache was considered as a distinct lowering of himself from his holy calling. It is somewhat different now.

But I may be pardoned if I remind you tonight, not so much of these differences as of that which applies more particularly to the position my father assumed in leaving this church, and in the succession to which I myself have been privileged to follow — the difference in the study of the Bible today and fifty years ago.

There may not, indeed, be any need that I call this difference to your mind, for it is most likely a fact of which you all are conscious, that these years have witnessed in this study a very remarkable change.

Fifty years ago in the Sunday-school of this church where my father got the inspiration for his "Notes on the Gospels," and generally in the Sunday-schools of all churches, the Bible was studied largely by question and answer. It was a method which had been introduced as a correction of the previous method of unlimited and unintelligent memorizing of the Bible, and was a real advance in its study. The lessons were confined, to be sure, to the principal books of the Bible, especially the historical books, Old Testament and New, which were taken up in order, and explained verse by verse by the teacher to his class, the duty of the scholars being to answer the questions propounded by the teacher, and to absorb the explanation of the verses which he offered. To help this study-work there had been prepared as early as 1826 by the Sunday-school Union, and much later by my father, what were known as question-books, containing questions on the contents of these Bible books, the text of the books being printed at the bottom of the page; and then to further help the study-work there were published such brief and practical commentaries as those which my

father was induced to prepare on the Gospels for this purpose. These question-books both teachers and scholars were expected to possess for the better understanding of the lessons, and these commentaries the teachers were supposed to have for the better explaining of the lessons. Besides these helps, were the teacher interested in his work and intelligent in its accomplishment, he would most likely own the fuller commentaries of Henry or Scott or Gill, and such larger helps as Kitto's *Biblical Researches*, and the Bible dictionaries of those days.

The value of this method, as you can see, depended upon the willingness of teacher and scholar to study, and upon the ability of the teacher to explain. Such willingness and ability both teacher and scholar in those days possessed. But to stimulate this willingness and ability, and to provide at the same time for a comprehensive uniformity of study by all the Sunday-schools, in an evil day were provided lesson helps and aids in such quantities and in such varieties that it soon became apparent that both willingness and ability were being pauperized away, and the Sunday-schools were moving along under a form of Bible study, but without the power thereof.

It is not surprising, therefore, that the great problem with our churches has become the Sunday-school, its efficiency, in fact its very existence, and the great cry today is for a science of biblical teaching in the Sunday-schools that shall produce a science of biblical study among the people, old and young.

Fifty years ago in our colleges the Bible was studied largely by memorizing it. On Sunday afternoons, for instance, at Princeton (and it was generally the same in those colleges where the Bible was studied at all) each of the four classes had a recitation in the Bible. A portion of some one of the books, almost always a book of the New Testament, and generally three chapters at a time, was assigned for the lesson, and these chapters were supposed to be memorized in bulk and given out piecemeal in answer to questions by the professor in charge, who accompanied the answer with a brief comment on the passage recited. In addition to this, three of the classes, the senior, the sophomore, and the freshman, were given a portion of the Greek Testament to be prepared for the first recitation after

chapel Monday morning, the students being supposed to translate the Greek without the aid of the King James version, and the professor being expected to give an exegesis of what might so be translated.

It needs no great mental effort to understand how thoroughly formal and how immensely unprofitable such study would become as that development went on which has brought our colleges out of their small existence into the large expansion of the university life. It is no wonder, therefore, that it has all gone, memorizing, exegeting, and all; but it is a wonder for which we may be devoutly thankful that in its place has come a real study of the Book in many of our colleges wholly in the hands of the students themselves, not for the memorizing of its words, but for the finding out of its truths, a study inspired largely by the spirit of Mr. Moody's conferences at Northfield, and, consequently, full of earnest desire for best results, and full of warm enthusiasm for the best ways and means. It is a splendid change, a magnificent advance. The old formality has gone, but a new dignity has come. The old machinery has disappeared, but in its place there is a movement of life. Then the Bible stood throughout the college for little more than the canonized book of the church. Now it stands with hundreds of thousands of young men in the great stress and strain of manhood's battles as the word of light and of life for the soul.

Fifty years ago in our seminaries the Bible was studied in the spirit of a great apologetic against the theology and the criticism of Germany. The primitive idea with which the seminaries had been founded, the idea that they should perfect the young candidate for the ministry in his familiarity with the body of divinity, had broadened out during the first half of the century toward the needs of scholarship, and scholarship here having come in touch with scholarship across the seas, the seminaries could not close their eyes to the struggle and conflict that was there being waged, nor escape the pressure which its progress was bringing to bear upon the faith of the Christian church. Naturally, therefore, from the apologetic standpoint of the seminaries their great concern must be the safeguarding of their students against the influence of a theology which, in their

opinion, would destroy the bases of truth, and the conclusions of a criticism which would throw overboard the canon of scripture. This was quite possible to understand from the point of view which the seminaries maintained. German criticism and theology were wrong. Against their wrongness the church and its ministry should be protected; but German criticism and theology were wrong because they were unscientific in their method, and the true apologetic against them was to be found, not so much in sounding alarm at the danger into which they threw the theology and the criticism of the church, but rather in studying the problems which they presented to scholarship, and so finding out where their treatment of these problems failed in scientific method, and, therefore, where it came inevitably to wrong results. I venture to say that the history of seminary growth and progress and life during these fifty years has been in proportion as the distinctively apologetic spirit has given way to the spirit of scholarly research, the spirit which, standing firmly on the great essentials of a supernatural philosophy, reverently and devoutly, but with the reality of an absolute science of method, goes through all the facts of Bible language and literature and history and thought to find the truth.

To this position I believe that the seminaries ultimately must come. The church must have the truth for her great life and her grand work in the world, and she can have it only as her ministers have rightly worked it out for themselves, and so are able rightly to tell it to her. The church must have the truth for her children in the Sunday-school, and she can have it only as she takes this dear old Bible in all its precious truth, and so tells it in the true science of teaching as will make the children love to learn it and learn to love it for themselves. It may be that the church can no longer claim a right to control the great universities and colleges, which, in the true secularizing of higher learning, are moving off to an undenominational basis, but she must, nevertheless, have her sons and daughters who go there still keep heart and soul in touch with the history of God's revelation to the world and his great plan for the world's redemption, and she will have this here in college and university just as everywhere else, both in seminary, Sunday-school, and

home, only as there is kept alive and nourished the reverent and the scholarly study of the truth.

The study of the Bible in these fifty years has changed apparently everywhere, in the Sunday-school, in the college, in the seminary, and, therefore, in the home, and in the private life. At some points the change has been quite evidently for the better; at some points it has been quite as evidently for the worse. But the hopeful thing about the outlook for today is that we all are growing conscious, not only of the fact of the change, but of the need of a change in the right direction, till we are able now to appreciate it where it has been right, and to criticise it where it has been wrong, and so are able to give our thought and labor and prayer at every point and in every way for a truer knowledge, and, consequently, a deeper love and a more vital appropriation into life and character of this Book of history and being which stands before us as God's revelation of his way for the salvation of the world.

MELANCTHON W. JACOBUS.

Hartford, Conn.

THE VALUE OF INDUSTRIAL TRAINING IN MISSIONS TO UNCIVILIZED RACES.

The subject which we are about to consider may not be very profound; yet it is intensely practical, and of more than passing interest.

I shall hope to show that industrial training on mission fields (looked upon in some quarters askant as a secular, unholy thing) is a matter of intrinsic value in mission work; and shall try to prove that a more just consideration of its true merit should be more generally recognized.

When, on his return from deputation work in India a few weeks ago, Dr. Barton, as reported by the *Congregationalist*, was asked: "What feature of mission work most impressed you?" he replied, "The one which demands the greatest attention at the present time is industrial work!"

Does Dr. Barton mean by this that the gospel demands of the church not only the evangelization and education, but also the industrial training of its converts? Did Jesus Christ in his last command or elsewhere enjoin upon his disciples any such duty? Whence comes this doctrine which is being urged by converts, demanded by missionaries, and approved by certain of the secretaries? The reasons Dr. Barton gives, according to the report quoted, for the need of industrial training in India are: (1) That the converts be able to earn enough to support life. (2) To correct a notion among the scholars in the mission schools that labor is beneath them. (3) Because the distinctively religious work of the mission is strengthened by it.

To discuss industrial training in all mission fields among people of many degrees of culture might be profitable. Time and experience limit me to showing its value among the uncivilized races of Africa. In that continent we hold that to produce a self-supporting, self-propagating church the converts must be taught industries — if you please — must be civilized.

I disclaim, however, any advocacy of the theory that a savage must be civilized before he can be Christianized. As has been said, Jesus does not teach industrial mechanics, but spiritual dynamics. The gospel is not one of social improvement, but one of spiritual redemption. But spiritual redemption from what? From the evil that is in the world. Has not the church too often urged redemption as a passport merely into heaven, emphasizing the Christian's relationship to Christ and the Father in the next world, instead of showing him how to spiritualize the secular things that are in this world? Did not Christ make very prominent the fact that the kingdom of God has come to this world. "The kingdom of God is at hand," he proclaimed. He taught His disciples to pray that His kingdom come, and His will be done in earth. He prays that His disciples be not taken out of the world. He said,

"The Spirit of the Lord is upon me,
Because He anointed me to preach good tidings to the
poor:

He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

He declares that the kingdom is within his disciples; so that it would seem that if the kingdom of God does not get within a man while he is in this world, there would not appear to be much hope of his getting into the kingdom in any world. Nothing could be more contrary to the teachings of Jesus than the notion that he directs attention away from this world, and fixes it on another. The great problem then of the Christian is not to escape from the world, not even is it to be on his guard against the world, but it is to overcome the world.

How, then, should the missionary proceed on finding himself face to face with a people whose national business is the multiplication of wives, whose national pastime is beer-drinking, and whose national sport is fornication; whose God is their belly? In a word, whose creed is "Let us eat, drink, and be merry, for tomorrow we die."

It is evident that to make such degraded souls realize adequate obligation to God's law the work must be done by the Holy Spirit. And the foolishness of preaching (or the thing preached, as the margin reads) must ever be the wisdom of God. But preaching is accomplished, and the thing revealed not alone by word of mouth in the intellectual discourse, and through the emotions as in the camp-meeting revivals. Attention to spiritual things is aroused by spectacular display, by medical skill, by the strains of music divine, and even by the industrial arts. For many are the avenues along which the Spirit may pass to arouse the soul dead in trespasses and sins. One who reads the New Testament sermons only, and acquaints himself with the methods of addressing the sinner in a civilized land, will have difficulty in realizing the importance of other measures besides those of talking, which it is necessary to use in presenting the gospel to untutored races. The author to the introduction to Genesis, in the Temple Bible, claims that Genesis is concerned with civilized man alone; it is the man who has learned to distinguish good from evil and to recognize his own moral responsibility, with whom it deals. The savage and the barbarian are outside its history. Indeed he claims that the negro is excluded from the ethnographical chart of Genesis; still more so the barbarians of northern Europe and the savage denizens of America and Australia. The history unfolded to us in the book of Genesis is necessarily the story of civilized man. If this be true of Genesis it would be difficult to prove it untrue of any and all the other books of the Bible. Neither prophet, priest, nor apostle had aught to do with savages. But, for the sake of making our point more clear, let us suppose the missionary proceeds to address himself to the unenlightened savage in the conventional style. Let him with Paul reason of righteousness and self-control and judgment to come; what is the effect? His unlettered hearers look at each other in perplexity, and remark: "Whatever is he talking about!" Suppose he assures them that "he who cometh to God must believe that he is, and that he is the rewarder of them that diligently seek after him." The reply comes: "Who has seen God? Where is He?" Tell such a company that God loves them, and they at

once approve that sentiment, and ask: "What is he going to give us?" Explain to them that God demands of them their entire love, then they say to themselves: "We are satisfied with loving ourselves." Endeavor to arouse them by reading to them that God hath indignation against the wicked. "That may well be," they reply, "but we are not wicked." Having heard him through, and having satisfied their curiosity, they leave him, and he will not get their attention again very easily. They care for none of these things.

Now let the missionary change his tactics. Let him mend the lock to the broken gun of this savage; let him lead out a water-furrow on to this barbarian's garden perishing with drought; let him show him how to build with material that the white ants cannot destroy, and he has gained the savage's attention at once, and aroused his interest which is abiding, and he now begins to listen to what he may have to relate about other matters. Not like the people of old, showing him earthly things he believes, and is likely to believe when the preacher tells him of heavenly things. He soon learns that a savage listens better with his eyes than with his ears! And soon the missionary finds that a little industrial skill is doing for this child of nature much the same thing as might be accomplished by medical knowledge or the miracle. He is drawing the man's attention away from his environment; he is demonstrating his superiority over him; he is on the highway to establish over him the authority of spiritual teachings.

We see then that a knowledge of industries has its important use at the very beginning of the work. But it is not until the savage comes under the discipline of industrial training that its inherent power becomes manifest.

A ten-year-old savage child has been kidnapped, but has been rescued by the missionary, and she is taken in hand at once by the missionary lady; who, taking up the Christian woman's burden, places a broom and duster in the hands of this little "Topsy," and shows her how to sweep clean, and to dust thoroughly every morning, to turn the rugs, mats, and chairs out of each room each week, then to put each article back in its place, and sees to it that she does it every time. She next puts

her to washing the dishes. First the glasses in hot soap-suds, so that they may be clean and shine like crystal, then the silver by itself, so that it may not get scratched, and then the crockery, wiped upon a separate towel, and, lastly, each piece put away carefully in its particular place—all this three times each day.

As these and similar household duties proceed "Topsy" begins to get a notion of the value of time; she becomes more attentive; she learns obedience, neatness, and thoroughness, and, being under the constant eye of her mistress, she finds it inconvenient at least to be dishonest. Thus the child's moral consciousness is being reached through this training far more than it is by learning her letters, and quite as much as by the sermons which the missionary preaches.

And that which is true of "Topsy" is in like manner true of the savage boys, as they are employed in tempering the clay, and in molding the bricks and tiles by hand; as they lay them out to dry, carefully covering them with straw to protect them from the hot sun or the wind; as they gather them and build the clamp or kiln, and as they burn them with a constant degree of heat, faithfully watching and feeding the fires for three days and three nights, when any careless sleep will ruin the whole winter's work of twenty workmen. It is no fanciful theory, then, which Mrs. H. J. Bruce of Tuskegee advances when she claims that industrial training produces healthiness of will, and offers peculiar advantages for influencing the will towards virtuous purpose; besides stimulating to personal initiative and cultivating the executive ability, any and all of which qualities are lacking in the savage, yet which are most essential in a people who, it is hoped, may be left to carry on independent church life, and to take it to other savage nations.

Valuable as we see industrial training may be up to this point, its distinctive importance is found in developing the savage after rather than before he has passed the stage of conversion.

We shall not be disputed, probably, when we point out that the phenomenon of conversion has given the barbarian no idea how to make a shirt. And yet we remember hearing one of the

early missionaries say that when he saw a Zulu putting on a shirt he knew the Zulu was troubled about his conscience, and he was right. It seems to be a fact that when guilty the conscience first hears the voice of God. Whether it be that of our first parents, or that of the degraded African — the result is the same; both feel the need of shirts. And when we are told that the Lord God made for Adam and Eve something with which to cover their nakedness more substantial than the girdle of leaves which they had sewn together, the missionary today cannot be far out of the way if he shows the savage how to make a shirt.

Nor has his change of heart intimated to him any way in which he might erect for himself a better dwelling than his own smoke and vermin filled hut. We go farther, we claim that it has not even suggested to him that he ought to have some more elevating house in which to live. It has not taught him how to make soap nor even told him that he ought to use it. It has not pointed out to him that he must now support himself and his one wife instead of existing as he did before on the labor of several wives. In a word, it has not taught him how to work.

Perhaps somebody may ask: "Why does he not go to the store and there purchase all he requires?" But there are no stores, and he has no money to spend. Possibly you may suggest that the missionary might help him out by letting him have some of his cast-off clothing. But the missionary's old clothes will not go far if there are many converts, even if they do as did two brothers with a pair of Mr. Lindley's trousers — cut them in two and come to church, each wearing one trouser leg.

The missionary will, doubtless, encourage the convert to learn to read, but after he has mastered the mystery of the book, the disappointed disciple finds he is still without the key to all the missionary's resource and powers. Difficulties are gathering about this man thick and fast.

Not only must he face the problem of the support of himself and his family, but he is asked to discharge obligations to his church, and to his neighbors far and near. His business of raising wives for the domestic slave market, and that of raiding weaker tribes, has been vetoed by the Christian stand which

he has taken. And now comes the temptation, "The evil spirit, when it has gone out of the man, passes through waterless places seeking rest; and, finding none, he saith: 'I will return again into my house whence I came out.' And when he is come he findeth it swept and garnished. Then goeth he and taketh seven other spirits more evil than itself; and they enter in and dwell there; and the last estate of that man becometh worse than the first."

Suffice it to indicate that somebody, somewhere, somehow, is of necessity driven to teach this man how to work, and his obligation to work.

He must be shown how to change his environments. He must be denationalized. He must become a civilized Christian; which means that he will learn that there is no magic in the printed page; that there is dignity of labor; that, instead of by deceit and violence as formerly, now he must get possession of material things by working for them; that he must come to learn the value of education by being made to work for it; for eleemosynary students can have no place in a system calculated to produce independent self-supporting communities; he will learn that his body, the temple of the Holy Ghost, must be put to one of the purposes at least for which it was created, namely, that of subduing the earth; he will be reminded that "six days shalt thou labor and do all thy work" is just as binding as the rest of the Fourth Commandment.

Henry Van Dyke has well summed up the sentiment when he sings:

"This is the gospel of work! Ring it ye bells of the kirk;

The Lord of love has come down from above to live with the men who work."

There are other ways still in which a knowledge "of how to do things" is very useful in such mission fields.

As the convert has been seen to be helped, so the missionary may share in the benefits, being the better able to economize the funds put into his hands, to interest others in his work, and to add to his personal comfort, and to the happiness of others. For he who is his own architect, manipulates the camera, and runs

a typewriter; economizes money, arouses interest, and saves time for the cause in which he is engaged. He who can turn his attention to various arts and industries, though he be but a dabbler in them, is possessed of an important power with which to relieve the monotony of life surrounded by sluggish savagery, and can be ever ready with articles of his own manufacture to rejoice the children, and to please his friends on the birthdays and Christmas seasons.

Look at the situation in a little different light. Place a missionary many hundred miles away from the centers of civilization, among a savage people. His wife's stove arrives in due time with the oven-door broken; the stand to her sewing-machine smashed; two legs to the dining-room table eaten off by white ants; the chairs all missing, and his watch come to a full stop, which no amount of winding, coaxing, or praying will induce to start again. It will take months if not years to replace the articles from home, and at great expense. Furthermore, he can have nothing better in which to live than a native-made hut. His shoes wear out, and the soap supply vanishes. Before long this unfortunate missionary and his wife begin to assume the garb and the appearance of oriental religious mendicants! And were not the distress of such a case speedily relieved by the arrival of a member of the mission blessed with a little mechanical skill those poor missionaries would not be long in deciding that they had mistaken their calling, return to the homeland, and spend the rest of their lives abusing the Board for sending them out to a mission field under false representations.

So much for the theory of industrial training. A few instances will suffice to show that it has been employed by missionaries with success among barbarous people.

The Italian monks who Christianized the barbarians of northern Europe employed agriculture and other industries quite as much as they did preaching. In modern times that apostle, John Paton of the New Hebrides, gained his greatest influence over the cannibals by being able to dig a well in a waterless isle. That great missionary, Mackay of Uganda, was only a civil engineer. He spent the early days of his mission-life making roads and building bridges. Then he is engaged cutting

out a font of type, and he ended his great and heroic life as he worked riveting together the mission-launch on the Victoria Nyanza. Recently there has been handed to the directors of the Church Missionary Society a copy of a commentary on Matthew in the native tongue of Uganda, the work of a native clergyman; the volume having been printed and bound by boys trained in the mission industrial school in Uganda.

In the Zulu mission the Dorcases and the Deaconesses will be found to be the women, who, as girls, were trained in the kitchens of the missionaries, or are being disciplined in the industries carried on by Mrs. Edwards in the Inanda Seminary, Natal.

In the East Central African Mission of the American Board industrial training has received equal consideration with the medical, educational, and evangelistic departments. The wisdom of the plan is seen in the results obtained, many of which are in a large measure due to the emphasis put upon industrial work. The 30,000 acres of land secured to the Board; the three schoolhouses and seven cottages, all of burnt brick; the boarding-school and the two day-schools run at an annual expense to the Board of less than \$200; a self-supporting church formed with its forty members, all this in eight years' time, and at a less expenditure in money than it would take to build four miles of single-track railroad in the United States.

In a word, then, industrial training in a mission to an uncivilized people has its legitimate use among other things:

1. In gaining and holding the attention of the people.
2. In relieving their distress.
3. In assisting to arouse moral consciousness.
4. In showing the convert how to live in this world where he has learned how to die.
5. In providing to the church reclaimed from heathenism visible means of support, and in supplying it with the power to take the gospel to other nations.
6. In enabling the missionary to economize in the expenditure of funds.
7. And to make his lonely life, and that of those dependent upon him, more tolerable. It is not to civilize the savage, and

then to convert him; it is not as a business venture in order to become independent of the home churches.

To adapt a clause from a recent author, Dr. Peabody in his *Jesus Christ and the Social Question*: It is not the man who has merely the ethical passion and rhetorical genius who is able to meet the opportunities in such a field. He must be more than a prophet of righteousness to exhort and warn; he ought to have the power to organize and administer; he must have the temper and training required for wisdom in industrial affairs. Beyond the position of a prophet lie various phases of direct and practical service through which it is proposed to show religion to be a social force, and to give it a definite place in the economic life. With one of these phases — that of industrial mechanics — it is well that a missionary to the barbarians be equipped.

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Book Reviews.

THE NEW AMERICAN REVISED VERSION.

It was on the 17th of May, 1881, that the first copies of the Revised New Testament were offered for sale. Within four days two million copies had been sold. The demand both in America and England was unprecedented. No such feverish excitement has attended the publication of the New American Revised Version. It has made its appearance in a very quiet manner, and there are doubtless many well-informed persons in the United States who are as yet ignorant of its existence.

It is, however, an edition of the English Bible that should be in every Bible student's hands. Because of its intrinsic worth and general importance a few words concerning it may not be out of place.

It should be well understood that this Bible is still a revision, not a new translation. It is the work of the members of the American Revision Committee, nearly all of whom have already passed on to their eternal home. The original agreement of the two committees, British and American, was to the effect that the American committee would refrain from publishing an edition containing their preferences for a period of fourteen years. During the same period the preferred renderings of the American committee were to be printed as an appendix to the copies of the Revised Version issued by the British University Presses. Since the British committee disbanded soon after the publication of the completed Revised Bible in 1885, there was little reason to hope that the readings preferred by the American committee would ever be presented to the public in any other form than that of the hastily prepared appendix referred to, unless the American committee continued its organization with the purpose of issuing the edition embodying their preferences after the expiration of the fourteen years' limit. This was accordingly done. Ever since 1885 the surviving members of the American committee, assisted by a number of friends, have been assiduously laboring with this end in view. The result is now

The Holy Bible, containing the Old and New Testaments, being the version set forth in 1611, revised A.D. 1881-1885. Newly edited by the American Revision Committee, A.D. 1901. Standard Edition, with 12 maps and index. New York: Thomas Nelson & Sons. \$1.50, cloth boards; other bindings in leather from \$2.50 to \$9.00.

before us. In this edition the readings given in the appendix to the Revised Bible of 1885, after undergoing a thorough revision, are embodied in the text, while the preferences of the English committee are noted in an appendix. These are not the only changes. Many of the preferences of the American committee did not commend themselves to their British brethren as worthy of a place in the appendix. A number of these now find a place in the text. Other improvements have suggested themselves to the committee since the revision was printed in 1885, and are now embodied in this edition. A new set of marginal references has been provided, also a new list of topical headings. The paragraph divisions have been improved, and the verse numbers inserted in the lines when necessary.

Toward difficult readings in the Old Testament, where the Hebrew text seems certainly corrupt and the versions suggest conjectural emendations, the American revisers have taken a conservative attitude. They have not inserted emendations in the text, nor have they noted the variant readings of the versions in the margin, except in the more important cases, and then the margin clearly indicates which one of the versions contains the variant. In the matter of punctuation, the new edition is an improvement on the English Revision. All of these changes affect the Old Testament to a greater extent than they do the New. They were more necessary there and, we are sure, will prove to be great improvements. It is a great relief to read "Jehovah" instead of "Lord" in the numerous Old Testament passages which absolutely demand that the distinction should be noted. And it is surely a great step in the right direction when a revision takes note of the linguistic development to which all speech is subject and does not insist upon using archaic forms which, in ordinary literature, would be counted incorrect. Thus we are now relieved of the presence of many uncouth and almost unintelligible expressions which sadly disfigured the Revision of 1885. By this means the American Revision has been able to retain the pure and noble English of the version of 1611, which in its turn was dependent on Tyndale (1525) and Wycliffe (1380), and at the same time be a monument to the historic development of the English tongue.

A word more as to the form in which the American Revision has been presented to the public by the publishers. We presume that these first copies have been put forth in a tentative manner to feel the pulse of the popular demand. The size chosen is certainly a compromise between a pulpit or study Bible and one well adapted for ordinary use. It is almost too

large for common use and almost too small for the pulpit or reading desk. In all other respects the edition deserves the highest commendation. We trust that it will not be long before one can buy copies of this Revision in a more convenient form. It is the Bible to put into the hands of our children. The New Testament should be printed separately at once. If we mistake not, this Revision will be ere long the English Bible generally used in the United States simply because of its intrinsic excellence.

EDWARD E. NOURSE.

THE JEWISH ENCYCLOPEDIA.

Of the numerous cyclopedias and dictionaries constantly appearing, none will prove more timely as meeting a real need than the new Encyclopedia, the first volume of which is at hand. It speaks well for the enterprise of the publishers to have hazarded such a stupendous undertaking. This first volume of over 700 pages embraces titles from Aach to Apocalyptic literature and is to be followed by eleven more of like size. On the title page we read that this encyclopedia is "a descriptive record of the history, religion, literature, and customs of the Jewish people from the earliest times to the present day." Examination of the contents shows that the description is justified. It seeks to include notices of everybody and everything that has been or is connected with Judaism in any special way. In accordance with such a purpose it traverses much of the ground covered by our large Bible dictionaries, but in a way all its own. The whole New Testament movement, in virtue of its origin in Judaism, is included in the scope of this encyclopedia. We rejoice that such is the case, for it gives Jewish scholars an opportunity to express to a Christian public their views on many important points of the relation of early Christianity to Judaism. The board of editors and the corps of contributors seem to be men of the right stamp. Among these are to be found many Christians and all represent the best modern scholarship in Europe and America. The spirit of the work is broad and liberal. Consequently representatives of quite different types of theology contribute, side by side, their stores of information, often in the same articles. It is significant of a desire to please everybody that many of the Biblical articles are so subdivided that we have, first, the Biblical material and view; second, the Rabbinical treatment; and third, the critical view, which of course is

The Jewish Encyclopedia. A Descriptive Record of the History, Religion, Literature and Customs of the Jewish People from the earliest times to the present day. New York: Funk & Wagnalls Co., Vol. I. pp. 685, xxxvii. \$9.00.

generally different from the other two. To many Christians this encyclopedia will open up an entirely new world and serve to give a broader and better conception of the great part that has been played by the Jews in the world's thought and action. The biographical list is large. The geographical and historical articles leave few names unmentioned. The antiquities of Judaism are comprehensively treated. Modern Judaism and its living representatives are fully exhibited. The whole work is liberally illustrated. Speaking generally, we give this encyclopedia a hearty commendation. This does not mean that every article is perfect. Many, as in all other encyclopedias, might be greatly improved. Some seem to have been written in haste and carelessly. We wish that the succeeding volumes might show more attention paid to the matter of cross-references. It is our earnest hope that the publishers may be able to bring this great undertaking to a successful culmination.

EDWARD E. NOURSE.

BOIES' SCIENCE OF PENOLOGY.

The available English literature in Penology is not so large as is generally assumed. Monographs are numerous on phases of crime, and there is a large literature on the subject in the way of papers, addresses, etc., in convention gatherings, collected in the Proceedings of the Prison Congress and the Society of Charities and Corrections. But there are comparatively few compendious books accessible to the student who would get under one cover the best results upon crime, its causes and treatment. Dr. Wines' "Punishment and Reformation" comes nearest to such a desideratum, and fortunately Drahm's "The Criminal" has recently been issued. Morrison has treated the "Causes of Crime" and the "Juvenile Offender" with rare ability, and Tulloch has discussed "Penological Principles." Ellis has exploited the "Tenets of Criminal Anthropology," and some works of Ferri and Lombroso are accessible in English. Mr. Boies, the author of the book before us, has been in the field before with his "Criminals and Paupers." There is thus seen to be a manifest lack of literature of a comprehensive type. Dr. Wines' book, above referred to, gives great prominence to the history of his subject, but is lacking in information along some lines of inquiry the student needs. This new book of Mr. Boies is in its plan an excellent supplement to the treatise

The Science of Penology, the defence of Society against Crime. Collated and Systematized by Henry M. Boies, Member of the Board of Public Charities and of the Committee on Lunacy of the State of Pennsylvania. G. P. Putnam's Sons, pp. 459. \$3.50 net.

of Dr. Wines. Together they treat most phases of the subject. One approaches the book with a feeling that the reader must be somewhat critical of both the author's philosophy and his data, as his former book indicated rather unfounded acceptance of the Lombroso school of penology, and his data were somewhat recklessly advanced, with little perspective. The present book is more scholarly and conservative, and in a more cogent style of persuasion. We notice that he uses the terminology of "criminality as a disease" quite constantly, but he stops far short of the Italian school in the significance he gives to this nomenclature in his view of responsibility and his theories of punishment. We are surprised that a writer on the subject of crime as affected by intemperance should have made no use of the "Committee of Fifty's" report on the economic aspects of this phase. But if he has consulted that work, he evidently considers its estimate too conservative, for his figures, though better guarded than in his former work, are yet, it seems to us, higher than a scientific estimate can allow.

Mr. Boies divides his subject under the sections of Diagnostics, Therapeutics, and Hygienics, which correspond essentially with the more familiar divisions of Causes, Treatment, and Prevention. The author has adopted a method of discussion which is very helpful, in that he summarizes, as he goes along, certain principles or theorems of penology, which are recapitulated in the final chapter of the book. This is a device of great value — especially the recapitulation. The book has no bibliography appended, almost in itself a crime in these days. Mr. Boies is among the most earnest advocates, both in this book and in his former one, of the absolute segregation by perpetual imprisonment of the residual class of incorrigibles. He is the advocate of castration as a measure to prevent some of the hereditary results of crime. Much of this latter contention depends upon the establishment of the thesis that there is a "criminal type," but though Mr. Boies denies in this volume that such a fact has been established, he yet makes so much of the habitual criminal that his contention is quite logical. In his book he gives us the impression that he has castration in mind chiefly as a punishment for inveterate sexual sins; quite a different matter from the more general contention for this remedy as prevention of the depraved stock. But whatever the theory about the "criminal type," this book gives ample evidence from capital authorities that the recidivist class constitutes about one-half of our prison population. Another thing which this book emphasizes, confirmed by Morrison in "*Juvenile Offenders*," is

the increase in this juvenile class of crime, so that at both ends we are confronted with this tremendous problem.

This book is especially emphatic in its discussion of Prevention, and the chapters on Hygienics are perhaps the best in the volume. The emphasis which has been placed on reformation in prison methods is still insisted upon, but the author feels, as all penologists do, that in education and prevention in childhood and youth lies the only social safety. This with segregation, and, if necessary, castration for older offenders, seems to be his solvent. To this end the author gives unusual prominence to his chapter on police prevention, prohibition of unfit marriages, the probation system, and gives more than customary space to the defective, neglected, and abandoned wards of the state, who are "presumptive criminals." This "presumptive criminal" age is up to fifteen years; the age of "youthful delinquents" is from fifteen to forty-five. His chapter on the education of children in the public schools is the most outspoken demand for ethical training, and even for religious teaching there, that we have seen in any book of late. The author has made the most elaborate estimate of the cost of crime we have seen in any publication. He has made no attempt at an analysis of the foreign and native born element in his data of crime, a difficult subject which so compendious a history should not have left out. One will find in this book ready answers to a great many questions. For example, present status of capital punishment; the different grades and kinds of punitive institutions and of correctional and reformatory institutions; the present and the ideal significance of indeterminate sentence; the variety of legal penalties in different states; of criminal codes; the criminal insane; prison labor. There is a chapter on the subject of penological ethics on the part of the legal profession, which is a fresh contribution to the subject of considerable value.

The footnotes of the book give references for some of the more important statements he makes, but they are not frequent enough to enable us to verify his data, when we have some doubt either of his facts or his conclusions. This and the absence of a bibliography are serious defects. But the work will fill a long felt need, and in its scope and method of treatment opens up the general subject better than any other book except that of Dr. Wines. Though his theorems will not all be accepted, and his data will be challenged in some respects, yet this book on the whole is of exceptional value, and should have a wide reading. It will be of especial value for its answers to some primary questions which the citizen is always asking for information,

and it has enough of the scholarly element of discussion to interest and instruct the special student.

ALEXANDER R. MERRIAM.

We have great respect for a booklet that ventures to call itself a "Primer," for if it is worth anything it is the fruit of the most concentrated effort and may be the seed of untold good. The series of Bible class primers edited by Principal Salmond of Aberdeen aims to do something excellent in this way, and succeeds to a good degree. The volume on the *Historical Geography of the Holy Land* by Rev. S. R. MacPhail, M.A., offers many points to commend. It is usually direct and simple in style, orderly in plan, and perhaps broad enough in scope. It contains a number of fair illustrations and maps. Its information is in the main trustworthy and worth presenting. On the other hand, the opening of the book strikes us as strangely clumsy, and we believe that more indication should have been given throughout of what the newer views of Hebrew history are, even if the author disapproves them. (Imported by Scribner, pp. 188. 20 cts.)

W. S. P.

The story of the early Church has been told times without number, and yet it still remains a most fascinating theme. Dr. Orr's little volume in the "Christian Study Manuals" is a brief and simple history of the *Church down to Nicaea*. Within the compass one could hardly expect a clearer or better treatment of the subject. The significant movements, events, and persons are duly emphasized, and the story broadens as it progresses. A careful reading of this volume will serve as an excellent introduction to a more thorough study of the subject. (Armstrong, pp. 143. 60 cts.)

E. K. M.

The *First Interpreters of Jesus* is the sequel to Dr. Gilbert's earlier work entitled the "Revelation of Jesus." The two books are wrought out on the same general plan, and by the same methods. Our author maintains that this first interpretation is after all only an interpretation, and not the very Gospel itself. He seeks "to ascertain as accurately as possible how Jesus and His revelation appeared to these men of the first century." The work is composed of three parts: The Teaching of Paul, the Teaching of the Minor Writers, and the Teaching of John. The larger half of the book is given to an exposition of Paul's epistles. Dr. Gilbert accepts without criticism the Pauline authorship of all the epistles attributed to Paul, including the Pastorals. He proceeds at once to an analysis of these epistles with reference to their teaching concerning Jesus the Messiah. The humanity of Jesus, the character of Jesus, the Messianism of Jesus, and the Speculative elements in the Christology of Paul are the main topics treated in the first chapter. Our author pays no attention whatever to the chronological sequence of Paul's epistles, and hence gives us no hint of the development of the

Apostle's own thought concerning Jesus. This, in our judgment, is a grave defect of the work before us. In general Dr. Gilbert seeks to tone down Paul's utterances very much after the manner of the Unitarian controversialists of a half century ago. Take as an example his exegesis of Phil. ii, 5-8, on page 31 and the following. Referring to the speculative elements in the Christology of Paul our author declares that they "are all capable of being harmonized with the general teaching of the apostle." . . . They are speculative rather than historical, but the Gospel which Paul preached is clearly historical rather than speculative (pp. 39, 40). One might fairly question Dr. Gilbert's right to restrict the great Apostle's liberty in this fashion. If Paul has expressed himself in favor of the pre-existence of Christ, why not admit as much, and make the best of it? The usual method of eliminating such teaching is to deny the Pauline authorship of Philippians, Ephesians, and Colossians. Dr. Gilbert reverts to the dexterous methods of the older exegesis, antedating the rise of modern historic criticism. The chapter on the earthly work of the Messiah is a meager treatment of the theme. According to Dr. Gilbert himself the Gospel which Paul preached was historical, and it went back to Jesus. Hence Paul's entire lifework was based upon that earthly ministry of the Messiah, which culminated in His death and resurrection. Our author gathers together the principal passages referring to Jesus' earthly life, and interprets each in his usual precise manner. But he gives no adequate synthesis of the passages as a whole. This is the defect of the work before us,—it is analytic from first to last. It is fairly open to the same criticism that has been leveled at the old proof-text theologians, viz., that they never get into the current of history, and realize that each particular utterance is only one exponent of the mind of the author, whose whole range of thought must be taken into account, together with his mood and tone and temper.

The title of Dr. Gilbert's work might better have been the First Interpretations of Jesus. We certainly learn from him very little about the First Interpreters. The analytic process never gives us a living personality. And in this case we neither get a vivid impression of Paul or any of the New Testament writers, nor of Him whom they surely saw as a concrete personality. Dr. Gilbert, it seems to us, has stopped short of his own chosen goal. He has dissected the Apostolic Christ, and should now revivify his material. The end of all such work should be a living synthesis. Our author has a clear, acute mind, and is a master of analytical exegesis. But he does not carry us back to Apostolic times, nor put us *en rapport* with the various authors of our New Testament scriptures. His book, however, is stimulating reading, and will be corrective of a great deal of hazy thinking on the subject of Apostolic Christianity. (Macmillan, pp. 429. \$1.25.) E. K. M.

Of the series of Christian Study Manuals edited by Rev. R. E. Welsh, M.A., D'Arcy's *Ruling Ideas of Our Lord* forms an excellent sample, if only it is used in the right way. The treatment is very condensed, almost extremely so. Nothing is elaborated or handled discursively. It gives nothing but net results. This of itself forces the caution that the

reader of the book make sure he knows what he is about when he essays to put it to use. There are two main divisions, the first recording Christ's Moral Ideas, and the second, his Religious Ideas. The author writes with the assurance that the Master presents in the earlier part of his teaching, pre-eminently in the Sermon on the Mount, "the best and simplest expression of an absolute morality." It really amounts to a careful study of "The Kingdom" with its predominant quality of love, with Christ as the great example, and with repentance, faith, and hope as the chief conditions. The second part centers about a study of the Trinity, handled vitally or religiously, not theologically. The presentation is very simple, but also thoroughly profound and suggestive. It is vital, like the Gospels; *i. e.*, it shows that the writer has been looking into the Gospel deeps as they lie opened in the Gospels. He has studied the Gospels. And here is the caution for the reader. Follow not D'Arcy's book by some more or less attentive perusal; but D'Arcy's study, out of which this book grew. Study as he has studied, using herein his outline as a most excellent guide, pursuing the study until the Gospel manifoldness becomes unified in your mind, and the book cannot be commended too highly. (Armstrong, pp. xix, 139. 60 cts.)

C. S. B.

In the winter term of 1899-1900 Professor Harnack delivered a series of sixteen lectures in Berlin on the general subject, *What is Christianity?*. These lectures have now been translated into English and have awakened wide-spread interest. The broad sweep of the course makes any minute criticism within our limited space impossible. The first eight lectures deal with the subject of the Gospel in two main rubrics,—the leading features of Jesus' message, and the Gospel in its relation to certain problems. The second half of the volume concerns itself with the Gospel in history. The lectures as a whole are full of suggestive ideas and bear the impress of Professor Harnack's master mind. He has a dominating way with him and often expresses his ideas in broad generalizations which do not always carry conviction. The most striking feature of the earlier lectures is, perhaps, Harnack's exposition of the Gospel with reference to the personality of Jesus. In general he makes the significance of Jesus' work to consist in his message regarding the Kingdom of God. To be sure, this message was verified to the disciples by the life, work, death, and resurrection of Jesus. The person of Jesus, however, according to Harnack, is not a constituent part of the original Gospel as the Master himself taught it. In order to reach such a conclusion it is necessary for Dr. Harnack to discard the Fourth Gospel as well as to discount Paul's Epistles at this point. He admits that the person of Jesus very soon became inextricably blended with the Gospel of the Kingdom, and that by the end of the century the Church believed that the Messiah himself was the heart of the message. The second group of the earlier lectures deals with the Gospel and the poor, the law, the work, and the Son of God, and the question of the creed. These are most interesting themes and no one of them remains unilluminated after Harnack has touched them. The last eight lectures

attempt to trace the progress of the Gospel in history, showing its culmination in old Catholicism, in Greek Catholicism, in Roman Catholicism, and in Protestantism. The volume as a whole is most fascinating reading and will awaken many new ideas, even though one does not accept all of the author's conclusions. We are glad to welcome the work in an English dress. (Putnam, 2d ed. \$1.75 net.) E. K. M.

Dr. Paul Carus has chosen a story as the literary form in which he would express his view as to the nature and permanence of the Gospel of Christ. It is entitled *The Crown of Thorns*. It is beautifully illustrated, and has a graceful border about each page. The story is not noteworthy as a story. It is simply a medium of expressing the author's conviction of the permanence and worth of loving kindness and charity, and the justification of the hope of a life beyond the grave, which he evidently holds to be the kernel of vital truth in the Christian religion, quite apart from its dogmatic and supernaturalistic interpretations. (Open Court Co., pp. 74. 75 cents.) A. L. G.

The French Revolution has been generally treated from its political or social side. Professor Sloan in *The French Revolution and Religious Reform* calls our attention to the equally important religious aspects of the movement. The work is an expansion of eight lectures given before the students of Union Theological Seminary. Professor Sloan is a specialist in this period, and he brings to the study of the religious questions involved in the Revolution the same deep insight and careful study which have characterized his previous work. This is a volume which will repay careful study, and rightly emphasizes again the importance of the religious element in world movements. The main thought is that there would have been continuous, though too rapid, reforms in France, and thus spasmodic revolution would have been prevented if it had not been for certain obstructions preventing this current of reform. The mightiest obstruction was ecclesiastical fanaticism, both positive and negative. All may not agree with the conclusions of the author, but the work must be regarded as a valuable contribution to a neglected side of the French Revolution. (Scribner, pp. xxviii, 333. \$2.00 net.) C. M. G.

Documentary History of the Struggle for Religious Liberty in Virginia is a compilation by Charles F. James, D.D., President of Roanoke Female College, which aims to establish the following points: First, that the Baptists were the first and only religious denomination that struck for independence from Great Britain; second, that of those who took active part in the struggle for religious liberty the Baptists were the only denomination that maintained a consistent record; third, that Thomas Jefferson and James Madison are the men to whom must be ascribed the greatest praise for the establishment of religious liberty in Virginia; fourth, that the Baptists were the only denomination of Christians that expressed any dissatisfaction with the Constitution of the United States on the ground that it did not provide sufficient security for religious liberty. (J. P. Bell Co., pp. 271. \$1.25, to ministers \$1.00.) C. M. G.

Under the pretentious title of *The Reformation of the Nineteenth Century* we have a history of the body of believers variously known as Disciples of Christ, Christians, Campbellites, and Campbellite Baptists. The book is the work of eight writers, so that the different parts vary greatly in value. Its object is "That the younger generation now coming on the stage of action should become thoroughly acquainted with the principles which controlled the men who under God gave the primary impulse to this restoration movement." It claims to give more information about the rise and progress of the Reformation than any volume now in existence. If this is true, there is certainly call for another history at once. In reading the book one is impressed by the ability and earnestness of the founder of the body of believers, and one sympathizes with his object. He wished a union of Christians on the basis of the Bible. All human creeds were to be discarded. The organization refuses to be called a sect, but insists upon immersion as essential to church membership. It will no more agree to church union without immersion than will the Episcopal Church without the Apostolic Succession. It refuses to invite members of non-Baptist churches to its communion table. It is difficult to see how this organization can escape the charge of sectarianism. It has grown rapidly by the union with other bodies and is now strong in the Central West. It has been specially strong in educational work. (Christian Publishing Co., pp. 514. \$2.00.) C. M. G.

That *Muhammad* belongs among the world's epoch-makers no one will for a moment question. He must therefore be included in any "series" so entitled. Mr. P. DeL. Johnstone has produced a readable biography of the great Arabian prophet and an appreciative interpretation of his power and historic significance. It cannot be said that he has added anything to our knowledge of Muhammad or Islam. Our author indeed makes no claim to originality, but says "that one who approaches the subject today cannot hope to do more than sift and select from the labors of those who have gone before him" (Pref.). He has familiarized himself with the best literature and handles the subject in a broad and comprehensive way. Almost one-half of the volume is devoted to pre- and post-Muhammad times. Mr. Johnstone calls attention to the fact that the relation of Islam to Judaism has never been adequately explained or thoroughly investigated. He might have made the same comment as regards Islam and Christianity. (Scribner, pp. 234. \$1.25.) E. K. M.

It is fortunate that our American pedagogical libraries are not cast into the ponderous moulds of the German treatises. This life of *Pestalozza*, by A. Pinloche, is in the series of "the great educators," edited by the new President of Columbia University. It stirs one to think to what a universal significance this Swiss teacher has attained. Alas, that all the biographies present his genius in such an unappreciative and confused way! They depict him as an idiot, or as a knave, or as a cross between the two, while, nevertheless, they pretend to regard him as the herald of a new day, and as an exemplary guide in the virtues. One

finds nowhere an adequate analysis of this honest and honorable man, who sacrificed himself for the redemption of childhood as the best way to help the race. We are always treated to the financial imbecilities and the jumping-jack methods and the bedlam exercises, and the ill-clad and half-kempt fanatic. We are always told that this man, who was educated at the Carolinum in Zürich, who was a member of the Helvetic Society, and who joined the ranks of the illuminati, lacked culture; that this persevering iconoclast had no decision of character or continuity of purpose, and yet that he never rested in the realization of one thought and ideal till he died. This seems to us unintelligible folly. The immortal experiments at Neuhof, Stanz, Burgdorf, Münchenbuchsee, Yverdon, and the return life at Neuhof, are here stated in rapid outline. Even this mighty prophet could not rise above his time in adapting his methods to the preservation of hereditary station.

The larger part of this good little hand-book is devoted to giving extracts from his works in order to illustrate certain features of education. One must confess that these are not always appropriately placed. In the sketch of Pestalozzi's influence Prussia has the major consideration, and, justly, because of the interest that its government displayed in the man and his work; doubtless, Herbart added somewhat to the enlargement of this sympathy. For the effect in other lands the sketch is very slight. Nothing to our mind affords us such a picture of the man himself, and is such an aid to the interpretation of his personality and character, as the pathetic *Schwanengesang*. The little bibliography and the index are commendable. (Scribner, pp. vi, 306. \$1.) C. D. H.

The author of this book, Mr. James P. Gladstone, published a life of Whitefield in three volumes in 1871. This work is now out of print, and this present volume, *George Whitefield, M.A., Field Preacher*, may be regarded as the successor of its longer and somewhat voluminous predecessor. Whitefield has been somewhat overshadowed by his great contemporary Wesley. There is little doubt that Wesley deserves this pre-eminence on account of his priority in the impulse which led to the great awakening, also because of his superior scholarship, his fine spirituality, his more conservative temperament, and his great organizing ability. But doubtless the Wesleyan movement owed nearly as much to Whitefield's more popular faculties, his more dramatic preaching power, his more aggressive and daring method of work, and his more individualistic aim in evangelism. Field preaching, from which Wesley long held aloof, had its exemplification in Whitefield. He was neither a constructive theologian, nor the founder of a sect, as Wesley became. Perhaps on that account he was a more diffusive energizer in all the churches during his life than Wesley, although Wesley, partly because of a much longer period of service, and partly because of his broader range of thought and executive force, was able to lay deeper foundations for future influence. The volume before us is an admirable piece of work, interesting in narration, and discriminating in judgment. It shows the immense amount of Whitefield's labors, confirming the often quoted reports of his vast audiences and the power of his voice. It makes clear

Whitefield's claim to originality in his method of work — field preaching, use of laymen as preachers, etc. It discloses that his work was almost entirely evangelistic as compared with Wesley's, which had the greater pastoral impulse to organize and perpetuate results. The results of his preaching are seen rather in the individuals he quickened than in the ecclesiastical and social results which were concentered out of his labors. He did more than Wesley, probably, in bringing new spiritual life into the English, Welsh, Scotch, and American churches. He did not make so marked an impression upon contemporary or subsequent philanthropy as Wesley did. Thompson's recent book on "Wesley as a Social Reformer" chronicles a range of social power which could not be affirmed of Whitefield. Though his orphan home engaged much of his time and attention he had not the organizing ability to carry on institutional benevolences upon a large scale. On the matter of human slavery he was on a level with the popular misconceptions, while Wesley was among the earliest anti-slavery men. We wish someone would write a short and readable history of Wesley. His biographies are long and somewhat dreary reading. We hope that Mr. Gladstone will do the same service for Wesley that he has done for Whitefield, in preparing an equally brief and readable biography of Whitefield's great coadjutor. (American Tract Society, pp. 359. \$1.25.)

A. R. M.

The large place given to biography in current literature is one of the marked features of present literary activity. Would-be writers of such works would profit by a study of Livingston's *Israel Putnam* in the "American Men of Energy" series. In many respects this is a model biography. In the first place, the subject is well chosen. This pioneer, ranger, and Major-General certainly was a man of energy. Again, the book is carefully written; there are no evidences of haste in it, but matters of apparently small importance are carefully considered. The author's use of manuscripts is commendable. There is a full bibliography and index, and the illustrations are well chosen. The vexed question of the command at the battle of Bunker Hill is summed up in these words: "The uselessness of prolonged debate over the matter appears at once when the fact is taken into consideration that the work of the battle was largely the work of distinct bodies of men not yet organized into one army." (Putnam, pp. xviii, 442. \$1.35 net.)

C. M. G.

Dr. Morris Jastrow, Jr., in contributing to the "Contemporary Science Series," his book on *The Study of Religion*, has done a notable service to a just appreciation of what the Science of Religion is, what is its proper method, what its necessary limitations, and what kind of results it may hope to attain. It is a relief to find an author who believes that "the modern historic method" deals with objective facts, and that its design is not to cloak a pet speculation or to exploit a favorite dogma. This peculiarity gives to the author's presentation a balance, a steadiness, an objectivity that is refreshing. The book contains three parts. The first treats General Aspects, including the history and character of the

Study of Religion, the classification, definition, origin of religion. In the second part are treated Special Aspects, including the factors involved in the study of religion, the relation of religion to ethics, philosophy, mythology, psychology, history, culture. In the third part the author deals with Practical Aspects. Here are handled such questions as the general attitude in the study of religion, the study of the sources, the historical study of religion in colleges, universities, and seminaries, and museums as an aid to this study. A selected bibliography is added and an adequate index.

It will thus appear that the theme of the book is not Religion, but is really the Study of Religion. It outlines what has been done, sketches what must be done, and suggests the way to go at it. It is almost an ideal handbook as an introduction to the study of religion. If the eager person captivated by the words "comparative religion," who believes that some brief handbook will lead him easily to explain, or explain away, religious phenomena, who imagines that the historic study of religion has made it possible to get an easy substitute for a hard thought Christian theology, or who has been trying to persuade others that an adequate understanding of two religions like Christianity and Judaism can be secured without a painstaking study of the sources in the original languages, will read this book he will get illumination. The work is neither apologetic nor polemic, and it is singularly free from dogmatism or partisanship. It well illustrates the "sympathy" with varying religious attitudes of mind, and the freedom from bias which such sympathy too often induces, which the author urges should be the mental attitude characteristic of the student of religion.

We have made no attempt to give the author's particular views. It is the highest compliment we can pay him to say that, definite and well-reasoned as these views are, the presentation of them does not give to the work its chief value, nor was the presentation of them the chief motive to the work. Its great value lies in the clear putting of the problems of the science in hand, and the presentation in a way temperately critical of the attempted solutions of them, together with its advocacy of thorough and dispassionate work in the Science of Religion. It deserves a wide reading. It is far and away the best introduction to the study of religion that we have. (Imported by Scribner, pp. 451. \$1.50.)

A. L. G.

In every period of transformation the theme which Dr. Minot J. Savage here handles has been a favorite one and of necessity. Criticism compels the search for the *Passing and the Permanent in Religion*. The visible City of God has to be reconstructed after every siege of fire and sword. Each age sees the eternal facts in a new light, and according to its own genius and temper. How exact that conception and rebuilding may prove to be can be tested only by that which proves its ability to survive, and to produce identical spiritual fruit. Hence, in the same period, Bishop Carpenter will estimate the permanent in one way, M. Guyau in another, and Dr. Savage in a third. We delight to see the advance in constructive conviction in this author's growing experience

of human need, as the shadows of the world recede and the light of that which the religious soul craves, and even anticipates, begins to break in. His temper in the treatment of basic ideas is more charitable and Christian, except when he puts on his colored glasses to look at the eschatological questions. After all the most prominent inquiry of life is, who is the soul's best and surest guide? All the interpretations are determined by this: What constitutes our real authority with regard to God, man, sin, redemption, eternal life? Shall we find this in Christ or in ourselves? Dr. Savage allows for changes in religions, but religion remains; theories of the universe shift, but the universe itself continues; and so with the expositions of man, God, Saviour, worship, prayer, church, heaven and hell, the resurrection life. He finds a solution of the problems connected with prayer in the view of the universe as an organism, as a living thing in which God is. His thought of the future life makes it a simple continuation of the present, but in larger spheres and horizons. It is an error to ascribe the so-called governmental theory to Anselm; the whole treatment of the subject is popular and in a semi-scientific spirit, nor is a strong mystic tinge absent. (Putnam, pp. viii, 336. \$1.35.)

C. D. H.

When Professor E. Washburn Hopkins selected *India, Old and New*, as the title of his latest publication he hit upon a very felicitous bit of descriptive designation. It would certainly be difficult to get anywhere a more vivid impression of the whole life of the people of India than is contained in this collection of papers, which opens with one on the Rig Veda and, with the exception of a sort of epilogue on New India, closes with one on The Plague. The matter of the book is about equally divided between papers on themes religious and literary—the two are hardly separable, and themes social and political. So we have, in addition to the essays mentioned, a memorial of Professor Salisbury (shall we call it a prologue?), presentations of the lyric and epic poetry of India, a most interesting study of the Gods of India as illustrating how in comparatively modern periods it is possible to trace in one land all the influences at work, each one of which has been conceived to be the sole motive to religion. This is naturally followed by a long, careful, and temperate paper on Christ in India, in which the improbability of the importation into the Christian records concerning Christ of material from the Buddha legends is set forth, and the possible strong influence that may have been exerted in the development of Indian religious thought by the earliest Christianity in India is shown. Then follow papers on Hindu Guilds, Land Tenure, the Cause and Cure of Famine, with the elaborate discussion of the Plague, already referred to. The work is throughout untechnical, readable, delightful, instructive. The translations of the lyrics and passages from the epics are singularly happy and vital. The ordinary reader will lay down the book feeling that he has received a singularly real impression of Indian life. Much more so we believe than from handbooks with more multiplied or minute descriptions of the religion, the people, and the country. A good index makes the work available for reference. (Scribner, pp. viii, 342. \$2.50.)

A. L. G.

This work on *Foreign Missions* is another number of the "Oxford Library of Practical Theology," and, of course, it is written from the excluding standpoint which the Anglo-Catholics so illogically affect. The book has few points of contact with the larger view which Christianity demands, and yet Bishop Churton breathes a nobler sense of responsibility for humanity than his ecclesiastical tenets allow, and he is certainly charged with a very devoted spirit. We are particularly attracted by his summons to England, calling upon her to fulfill her spiritual duty to the world; he urges the church not to wait for national support, but to address herself at once to her legitimate and heaven-appointed task by her own initiative and maintenance. He criticises the usual assaults on missions in a downright way; the plea for ethnic and positive religions as best suited for the people who profess them he readily disposes of. He distrusts the false bridges over the chasm between man and God, which men have proposed; nor can he find any justification for limiting the divine love to the home field, and so with regard to the entire stock in trade of the money changers in the temple, who are ignorant of the history of culture, and have no race consciousness. He nobly exalts the divine Saviour of the world, but, having reached that high plane, he immediately sinks to his shriveled view of the church, and lowers the ministry into a priesthood.

Our hearts are stirred to a great pity, as he inveighs against the sects, and magnifies sacerdotalism and the sacraments, and puts up his feeble bars about his precious possessions, and from that Chinese seclusion refuses to recognize his peers, and calls them aliens. We cannot find the best manhood in the autocratic paternalism of his theory of the Bishopric, nor in the servile condition into which he casts the clergy. He advocates a partial recognition of celibacy. He wisely deprecates the limitation of service to five years as a waste of money and of spirit. He wants some men at least to give their life without reserve, and if a shorter term be necessary it should be somewhere between five and ten years. This latter limit he calls a Methodist usage. He does not seem to be aware of other systems adopted by the despised sects. A selected bibliography, follows which is as tony as his religion; but the index is good. (Longmans, pp. viii, 246. \$1.25.) C. D. H.

This little manual on *Philanthropy in Missions* is made up largely of extracts from the reports of the Ecumenical Missionary Conference. The sentences are woven together in a very dexterous form, and the style does not seem bizarre and variegated; it has rather a certain kind of uniformity. The whole service of church extension is put upon an elevated plane, and, while treated in an evangelical way, does not lack scientific cogency and precision. A series of such text-books will prove invaluable for use in educating the church, and is sure to create an intelligent interest as well as to stimulate to sympathetic support of the cause so dear to our Lord, and to all his true disciples. We do most heartily commend it as a striking demonstration to the modern world of the undying efficiency of Christ. (Foreign Missions Library, N. Y., pp. 68. 25 cents.) C. D. H.

Mr. Willis R. Hotchkiss is a missionary of the Society of Friends. We welcome a book of this kind from this branch of the Christian brotherhood. The volume is what its name implies, *Sketches from the Dark Continent*. It does not claim to be a scientific discussion of African problems, nor a continuous narrative even of personal experiences; but sketches of impressions, thoughts on missions, vivid descriptions of sights which were most noteworthy in recollection, adventures, and, above all, evidences of the power of the Gospel. The writer is evidently more interested in his spiritual mission than in the scientific results of his local study. This cannot be said of all books on missions. The author has a pleasing style of graphic writing. His descriptive power is noticeable in places. This accounts for short sentences which give unusual vivacity to his pages. The book has no table of contents—a very unusual omission, but more excusable in a book of fragmentary sketches. The illustrations show the great value of photography in aiding our intelligence about a foreign country. The book does not contain much that is new about Africa—so large is the literature of the subject, but many old facts and common experiences have been vividly illuminated. (The Friends' Bible Institute and Training School, Cleveland, pp. 160. \$1.00.)

A. R. M.

Dr. Emory Miller has written what appears to be the first of a publisher's series of "Little Books on Doctrine." It bears the title *The Fact of God*. The argument is professedly and intentionally ontological throughout. The writer argues from the innate perception of the self as active being that reality is action. The reality of self as real carries the implication of the self as dependent, involving by a chain of logic the reality of an independent self-determined activity which is God. Similarly the fact of moral obligation leads to the conception of an absolute morality—God. The purposeful effort to submit life to this absolute morality is Faith. The consciousness of help in this gives the activity of the Holy Spirit, and the end of faith is secured through Christ. The reason men are not universally convinced by such necessary deductions from the innate perceptions of their intellectual and moral natures is that they through choice of evil delude themselves. The book is closely argued in a fresh way along lines for the most part familiar. It is quite worth one's reading as both a burnisher and a challenge for thought. (Eaton & Maine, pp. 94. 25 cents.)

A. L. G.

As one lays down John Fiske's "Ingersoll Lecture on Immortality" and recalls its clear and participant grasp upon the movement of thought in the last century, and its courageous, hopeful onlook into this, the words with which Bishop John Conybeare more than a century and a half ago characterized John Locke come to mind, "the glory of that age, and the instructor of the present." In this posthumous volume are sketched with an inimitable clearness and felicity the perennial conviction of the human heart that it was not born to die; the attitude and argument of materialistic empiricism that a spiritual immortality was an in-

conceivability and an impossibility; and the irrefragable reply that spirituality and the immortality of spirit lie in a sphere which naturalism cannot touch either to refute or to uphold; thus he held: "We leave a clear field for those general considerations of philosophic analogy and moral probability, which are all the guides upon which we can call for help in this arduous inquiry" (p. 81). In this way he believed was opened the path to a steadfast faith, that on the basis of Evolution a new Natural Theology would make rational to those on earth that *Life Everlasting* into the experiences of which he has already entered. (Houghton, Mifflin, pp. 87. \$1.)

In *New Wine Skins* we have given us selections from the lectures delivered at the Maine Ministers' Institute at the Cobb Divinity School, Lewiston, in 1899 and 1900. They present a very interesting group of discussions and represent an excellent type of such lectures. Dr. Stuckenderg speaks well, as always, on the Meaning, Scope, and Nature of Sociology and on Social Forces. The Problem of Philosophical Interpretation is discussed as to the relations of science and religion by Professor Robinson, and Herbert Spencer and the Christian Faith is treated by Rev. C. S. Patton. Dr. A. T. Salley and Professor Anthony discuss respectively the Old and New Testament sides of the problem of Biblical Interpretation. The problem of Practical Work leads Rev. C. S. Patton to speak excellently on the Minister's Personality and Methods. Professor Hayes gives an interesting discussion on Methods of Evangelization, and Rev. C. M. Sheldon sketches what he conceives to be the Opportunities before the Church of Today. (Morning Star Publishing House, Boston, pp. 302. \$1.50.)

A. L. G.

Mr. J. W. Thomas rightly calls his *Intuitive Suggestion* a new theory of the evolution of mind. That it is a true theory of mental evolution seems to be entirely beyond the range of remotest probability. Intuitive knowledge, according to the writer, is all knowledge that comes without conscious argumentative reasoning. The bee shows in the construction of its cell that it has an intuitive knowledge of mathematics. Intuitive knowledge of this sort is manifested in the phenomena and processes of the inorganic as well as of the organic world. The process by which such unconscious intuitive knowledge becomes sense knowledge and then passes on to a clairvoyant immediate apprehension of the whole of reality, past, present, and future, is fancifully wrought out by the author. Suffice it to say that through the power of hypnotic suggestion, which is fundamentally simply desire, we are requested to believe that there is a time coming when a deathless humanity, neither pure spirit nor in any way trammelled by matter, shall inhabit the earth, being possessed of absolute knowledge. The chief interest of the book is as an illustration of one of the vagaries of psychical study, and as a demonstration of what a colossal edifice can be reared when "perhaps" and "possibly" are made to do service for definite statement in the investigation of fact and the construction of logical results. (Longmans, pp. x, 160. \$1.50.)

A. L. G.

The *Affirmative Intellect*, by Mr. Charles Ferguson, consists of seven chapters with a total of eighty enumerated sections. If the reader wishes an excellent characterization of the author's style he is referred to the review of Mr. Ferguson's "Religion of Democracy" in the RECORD for May, 1901. The present reviewer, after careful reading of the book, feels in the condition of a man holding a kaleidoscope which has lost its mirrors. There lie before him scattered bits of grammatical expression, some of them brilliant, some grotesque, but lacking any adequate principle of symmetrical relatedness. He is inclined to the opinion, however, that one mirror for the reconstructed kaleidoscope could be made from the idea that aggressive, purposeful realization of the individual desire is the basis of progress of all kinds. Any further attempt at constructing the instrument is sadly abandoned. (Funk & Wagnalls, pp. 204. 90 cts. net.)

A. L. G.

Mrs. Margaret M. Barbour Stone has written, under the title *A Practical Study of the Soul*, a book which, read in the right spirit and with a rational criticism, may well prove of no little service as an aid in the development of character. She advances the hypothesis, held tentatively throughout the volume, that the soul is an entity so far analogous to the body that the laws of the physical world may be thought to be applicable to the activities and training of the soul itself. She makes use of this analogy then to indicate how the education of character and the formation of good habits, etc., can be achieved. As previously indicated, to one who will look out for the practical suggestions and leave the metaphysics alone there is much that is helpful in the volume. (Dodd & Mead, pp. xiv, 350. \$1.35 net.)

The Night-side of Nature is the reprint of a work by Catherine Crowe, first published in 1848. It deals with "ghosts and ghost seers," and with other phenomena of the class with which the Society for Psychical Research busies itself. The stories are admirably told with a truly scientific sifting and precision in the reproduction of the details supplied to the author. They may not lead the reader to the conclusion the author reaches as to the apprehensible reality of the world of ghosts; but everyone who even dips into it will feel the charm of the book, and will agree with Dr. Hudson when he says in his introduction that it is one of the books that are entertaining, full of interesting facts, and with a set of opinions that anybody is free to absorb if he wishes. With the revived interest in the investigation of these subjects, such a mass of fact and tradition as is here presented is of no little significance for scientific psychology, and, as has been observed, the tales are exceedingly curious and marvelous. (Coats & Co., pp. xiv, 451.)

A. L. G.

The volume by Dr. A. W. Moore on *The Biblical Basis of Orthodoxy* seems to us an excellent book both in the method and the substance. The style is as felicitous as is the larger part of its argumentation. There is not one breath of northeastern polemic in it, which is not the least of its virtues. Throughout the plan and the workmanship are constructive and positive, but without an imperious note or one brutal assault on

ancient or radical sympathies. A generous and magnanimous spirit permeates the whole thoughtful process. We have found special satisfaction in the chapters on the ethical background of nature, the Incarnation, the Atonement, Justification by Faith, and the insistent mission tone of Love and Service. We are not convinced, however, that the present scientific methods are wholly or finally true, nor that the will to believe is the chief avenue of approach to the Christian faith. The spirit does not operate in any one way exclusively. His method is adapted to the need of the individual soul. The chapter on Inspiration strikes us as more ingenious than clear or sufficient. The governmental conception is after all the dominating principle in discussing the reconciliation.

Let "the students in colleges and other educational institutions and all thoughtful persons in the pulpit and the pews" to whom this sane and wholesome book is dedicated, read it; it will do them good. The author is also rational enough to furnish his work with a good index. (Houghton Mifflin, pp. viii, 378. \$1.25). C. D. H.

The Rev. S. J. Andrews has prepared for publication a second edition of *God's Revelation of Himself to Men*, the first edition of which appeared in 1885. It is essentially a study of the Messianic Kingdom—the stages of its unfolding, with interspersed sketches of connected history, being traced from the beginning to the final consummation. All being comprised in a single volume, it must follow that nothing is handled with thorough attention to the activities of current study. For example, the history of the Kingdom from the division following Solomon to the exile is stated in about nine pages. The volume, thus, is in the main a running digest of the biblical material, so far as it is thought to bear upon the chosen theme, questions that are being handled with burning interest and teeming fulness all along the way, being mentioned only to be dismissed. At the same time the motive and the point of view are finely chosen and well adhered to. In the appendix and in the new preface the author states views such as Cheyne represents and wrestles with them with vigor and good effect. "What the world would know, and what the Church is set to prove, is that the Son of the Virgin, the Crucified One, is today at God's right hand, made Lord over all." For this sublime thesis this author contends with a simple and unvarying directness of argument and faith in all he does. (Putnam, pp. xx, 421. \$2.) C. S. B.

Christian Baptism is a very brief exposition by J. B. Davenport of the elements essential to a proper understanding of this rite, viz., the difference between John's and Christ's baptism; the value of water; the two-fold meaning of forgiveness and life; the relation to incarnation; the requirements for the rite, a study of conversion; the faith of an infant; and its value as an introduction to the church. It is held to be a saving ordinance, embodying regeneration, proper for infants through a divinely inwrought faith, and liable to perversion and forfeiture. (David Hobbs & Co., Glasgow, pp. 127.) C. S. B.

The Field of Ethics, by Professor Palmer of Harvard University, presents to us the substance of the William B. Noble Lectures for 1899. The aim of the study is to see how ethics "is parted off from neighboring fields of knowledge." Conceding that the matter with which ethics is concerned enters into many sciences besides, the author claims that the way in which this matter is surveyed in ethics is distinct from every other mode of regard. The design is to show by a "series of graded contrasts" that the science of conduct and character is a separate and integral domain. This contrast is first drawn with the physical, the philosophical, and the historical sciences. These are all characterized as "descriptive" sciences; while ethics, unlike all of them, is "normative."

Then in the field of normative sciences selection for purposes of contrast is made of three: Law, Æsthetics, and Religion. By Law is meant the legal processes and conceptions of our civil courts in their practical, everyday operation. And the discussion is so conducted as to entirely sever this field from the realm of ethics. This is surely strange. One wonders at the motive. Undoubtedly civil jurisprudence sets things ethically awry many times. Its imperfections and variabilities are numberless. But incontestably there is in law something of enduring and universal validity and worth; something that refuses to be identified with the ethical anomalies of police court awards. In any proper outline of the field of ethics law is not an outcast; it holds the very throne. In the treatment of Æsthetics the work is less unsatisfactory. But here again there is nothing profound. The deeper meaning of neither science seems to be held in view or even sought after. The author has plainly come under the spell of beauty. But from earnest thought into its very nature he seems to shrink. He declines to "attempt anything so ambitious." Why, then, write a book? In very truth no task seems more engaging than the one this chapter presents. And we had thought Professor Palmer the very man to do it. But he has only whetted our appetite, and left us in disappointment. Beyond all controversy, conscience and the æsthetic sense have deep and close affinities; and their interplay may yield vital issues. And few books could have greater or more enduring value than a comparative study of æsthetics and ethics by the man who has won some appreciation of the inner harmonies of these twin attributes of eternal truth.

Quite similar again is the disappointment borne in upon one in reading the chapters contrasting ethics and religion. Neither science has anything like adequate statement. It is a discussion of surfaces and fragments, all conducted as though it dealt with the deep foundation and large integrity of either realm. As a whole the book is without strength. Still it is engagingly written; in parts the method is suggestive. The discussion of fear is excellent; though it is marked with a strange inconsistency. One would like to see the author eliminate from his statements about fear their discord. It would be interesting to see which way he would turn. Would he allow that it might mean a soul's adoring regard for God's infinite excellence? If so, wherein does it rank below love in endurance or in worth? But, probably, this would be deemed too "ambitious." (Houghton, Mifflin, pp. v, 214. \$1.10.) C. S. B.

This is an admirable appreciation of Dante, because its tone is one of sympathy with the inner religious nature of the poet. It is true in its exposition, because it takes the theological ideas as the heart of the stupendous poem; for that theology is not baldly scholastic, but full of life and inspiration. The critic, Mr. Chas. A. Dinsmore, has wrought out of the cantos of the Vision the primal thoughts, and has expressed them in the order of a modern system. The evangelical as well as the other elements are not given a false hue, as has been done by some commentators at a far remove from the life and purpose of the mediæval prophet. Dante himself constructed his religious thought in the highest forms of literature, and was ruled by its vital principles. So all the greatest thinkers have done, and like them he anticipates the conceptions of a future age. He had the foretelling gift, and drank from the nearer fountains of the spirit. His theocratic aspirations were of the same large scope. They forecast the ultimate dreams of Rothe. The human and the divine everywhere are blended, but neither are they identified nor yet put into separate categories or compartments; suffice it that they cannot exist in cold incommunicable isolation. Highly significant are the persons whom Dante selects to inhabit the Inferno and the Purgatorio. Not less suggestive are the denizens of the Paradiso, especially the group of theologians. With equal charity he embraced not only the persons but the myths of the ancient world in his comprehensive scheme. We fail to see again any distinguishing points of identity between the illustrious Florentine and Jonathan Edwards; this has become a sort of New England conceit, in whose phantasm one after another indulges. We commend the book as a worthy study of *The Teachings of Dante*, and as especially helpful to the student of theology. (Houghton, Mifflin, pp. xiv, 221. \$1.50.) C. D. H.

A second edition, enlarged and rewritten, of Dr. Henderson's *Dependent, Defective, and Delinquent Classes* is very welcome. The book had been out of print for several years, and doubtless many inquiries have been made for it, for it fills a very important place in the literature of charities and correction. There are monographs of great value on charities, like that of Professor Warner's "American Charities," and on criminology and penology, like those of Wines and Boies. There is no book of similar scope on the treatment of defectives. But in this volume we have a compendious, suggestive, and enlightening book on the three subjects, under one cover. It is altogether the best book of its kind, either for general reading or for classroom work. It needs supplement for specialist study, and this is indicated by the very ample bibliographies furnished on a great variety of phases of the topics discussed. In the former edition these current references were given on the page of the text or in footnotes. These were very convenient. In this edition these data are gathered in an appendix but omitted from the pages of the text. We wish that the author had preserved the former custom while adding the newer feature. Each feature has its advantages, and the book could well afford to keep them both. Much valua-

ble material has been added to this new edition, and the references to the literature of the subject have been brought up to date. It is the book to have on these subjects if one can only possess one; it is one of a few if he can have more. (Heath & Co., pp. 394. \$1.50.) A. R. M.

Professor Henderson published *The Social Spirit in America* in 1897. That a new edition is called for shows that the book fills an important place and satisfies a demand for such information as it contains. It is not a discussion of sociological theory, it is a book of social information. Not lacking in scholarly value in its discussion of principles, its main end is to show in a concrete way and by a simple inductive method just what the social spirit is resulting in along many lines of inquiry. This information is conveyed not in the dry and matter-of-fact use of tables and figures, but in the form of a series of chapters, written with sufficient simplicity of style to be attractive, on a variety of problems in which he would interest us and give us information upon. His object is made evident by a side-line syllabus of the contents. Thus he treats Home Making as a Social Art, opening up the problems of The Family, Friendly Circles of Women Wage-earners, showing the many forms in which the social spirit in America has helped the working girls. He translates the subject of tenement house reform into the more attractive title Better Houses for the People. Public Health, Good Roads, The Socialized Citizen, What Good Employers are Doing, Organizations of Wage-Earners, Socialized Beauty and Recreation, Political Reforms, etc., are discussed. He does not tell all that it is necessary to know on these subjects, but his book is a mine of such information as to give general intelligence and to quicken to further inquiry. An appendix gives fuller bibliographies. Dr. Henderson is doing a great service to the community in such books as this and his similar work on "Dependents, Defectives, and Delinquents," a second edition of which has also been reviewed above. We are grateful that a man in his position and with his scholarly attainments should make available for the many the results of his wide reading and observation. (Scott, Foresman & Co., pp. 350. \$1.50.)

A. R. M.

Dr. Josiah Strong always has a message, and an earnest one. In his earlier books he was among the first to enunciate and popularize the social significance of certain great natural and spiritual laws. He has done much, too, by the use of facts and figures, to rouse the public to social dangers. The new book before us contains much that is familiar to his habitual readers. The chief significance of this volume is the adaptation of his thoughts to young men. *The Times and Young Men* is a book which grew out of an address by Dr. Strong before the Y. M. C. A. in New York. In the earlier chapters he speaks of the great need of young men to have an anchorage in certain guiding principles of life, especially in such days of change and readjustment as the present. These changes he discusses in the Physical World, The World of Ideas. He then lays down three laws which never change: The Law of Service, The Law of Self-Sacrifice, and The Law of Love. He then applies these laws to the social problem and to the personal problem of Use of Time, The Body,

Education, Occupation, Amusements, Expenditure, Religion, and concludes the volume with the Inspiration of the Twentieth Century Outlook, discussing the influence of the Industrial Revolution, the Scientific Method, the New Social Ideal, the New Christianity, etc. It is needless to repeat in this review oft-uttered expressions of appreciation to Dr. Strong for his services. This book does not contain much new material over Dr. Strong's previous thought as expressed in other volumes of his, but its chief value is that by his adaptation of his thought to young men he will reach an audience which his other books may not have interested so much as this volume doubtless will succeed in doing. (Baker & Taylor, pp. 247. 75 cts. net.)

A. R. M.

Few have done so much to stimulate the interest in child study from the religious standpoint, especially of boy-nature, as Rev. William B. Forbush. In the second edition of *The Boy Problem* he has revised and enlarged his monograph "The Social Pedagogy of Boyhood" published in the Pedagogical Seminary, October, 1900. As the bibliography at the end of this volume shows, there is much detached literature on the boy phases of this problem, but this is the only book with which we are familiar which discusses at large the philosophy and methods of work with boys. The book is a thesaurus of information; this information is well digested, and the author is able to handle the variant theories of other writers by mature thinking upon his problem. The book is scholarly and scientific, but is redeemed from the mere academic impulse by his love for boys and his practical experiences as a pastor. It is rare to find a leader in a specialty of work who preserves so just a balance, or who couples so wide reading with practical fervor. Between the scholarly and the sentimental extremes of writers upon the child, Mr. Forbush has preserved an equipoise of thought which is prophetic of safe leadership. It may be questioned whether he has not accepted too fully as final the data of the new psychological school; we may question whether he has given a reasonable range to a possible catechetical system adapted to childhood; and we may differ as to the value he assigns to some new devices for organizing the young, but there can be no question as to the very great service Mr. Forbush has rendered to the Church in this valuable book. His suggestions about making the Sunday-school the center of activities, his strictures upon certain phases of the Endeavor movement, his sensible words about sex education, his timely words about the home, and his exaltation of the church service are notable among the excellences of the book. In a volume so full of information we are disappointed that he does not discuss the pastor's classes distinctively or show what has been accomplished in this direction. This is a most noticeable omission in the book. On nearly all other phases of the subject this discussion, coupled with the bibliography appended, will furnish the student of the subject and the pastor wishing working ideas the best available manual. (Pilgrim Press, pp. 194. 75 cts. net.)

A. R. M.

Great expectations were raised by the volume on "Principles of Religious Education" put forth last year under the auspices of the Sunday-

school Commission of the Diocese of New York. New books under this commission are eagerly looked for. Nothing so noteworthy in any other Christian denomination has been undertaken of late as the educational movement in the New York Diocese of the Episcopal Church. The papers in this new volume entitled *The Sunday-school Outlook* were read at the Conference last May. This Conference and others for several years have met in the Crypt of the Cathedral of St. John the Divine in New York, and have come to be known as the "Crypt Conferences." This present issue is not so large a book as the one of last year. It contains only eight addresses, but they are of great value. Dr. Harrower contributes a paper on the present state of Sunday-school education, based upon specific inquiry in the New York Diocese, which discloses ample warrant for the criticism upon our present inadequate work in the Sunday-schools. He thinks, however, that the blame is not to be attached to the schools so much as to the churches and pastors — seemingly so easily satisfied with such meagre methods. He sketches the remedies which are gradually suggesting themselves: First, a new conception of the pastoral office in its teaching function, demanding that our seminaries take up this work; secondly, the establishment of such schools as the Bible Normal College; thirdly, the teachers' training classes, such as have been held in New York under this commission — three hundred and fifty teachers have been in attendance upon them; fourthly, the still further demand for establishing what he calls "religious educative training schools" at large centers like New York, Philadelphia, and Boston. Dr. Butler of the Seabury Divinity School discusses earnestly the obligation of the pastor to know child nature. Dr. Cole of St. Stephen's College discusses the subject matter to be taught and the principles which should regulate the new curriculum. He shows some difficulties and differences in comparing our problem with that of the public schools. Professor Dutton makes a valuable contribution. It is among the most noticeable things about this whole recent interest in religious education that many of the best common school teachers are more interested in the matter than our churches and pastors are. They are waking us. Professor Pease (may we not say our Professor Pease) furnishes a very suggestive article on the ends to be sought and the subject matter of the curriculum. He gives a valuable outline of a course of Sunday-school study for the child up to the age of thirteen. Dr. Walter Smith has some good things to say on the education of the Sunday-school teacher, and Dr. Malcolm McLean on the standard of Sunday-school teachers. This volume makes clear the great difficulties in shaping a curriculum as yet; but gradually such conferences as these are getting at principles which will fruit before long in something constructive. This is an admirable volume. We hope to see a new one for many a year to come. (Longmans, pp. 104. 60 cts. net.) A. R. M.

The Sunday evening addresses given in the Old South Church in Boston, during Lent of 1901, have been gathered under the title *The Message of the College to the Church*. The names of the several college

presidents who delivered the addresses are sufficient to recommend the book and insure its earnest reading. Here is material which comes from the highest authorities, and may well engage the attention of all who look inquiringly at the relation between our institutions of education and their parent organization, the Church. The college student's religion, the relative influences of college and home, the mutual dependence of the college and the Church, the college graduate's attitude toward the Church, these and other phases of the subject, all from different points of view, are treated with candor and freedom; and though the note of perplexity and warning appears now and then, the combined testimony points strongly toward a prevailing sense in our colleges of the brotherhood of all men, and the growing realization of the mighty opportunities for social service. The student has an intense love of reality. He will listen to preaching which calls boldly for the Christian heroism that is needed in the work of helping men. And the college trains him in the sort of public spirit which is so essential to the welfare of our nation. Indeed, to take President Hadley's view, this may be said to be the great message of the college to the Church today — the development of public conscience; and it is to the college that the Church may look for vigorous and manly incentive to Christian citizenship. (The Pilgrim Press, pp. 170. 75 cts.)

S. T. L.

Two Centuries of Christian Activity at Yale is a decidedly cheering book. It will encourage friends of higher education who believe that Christian activity is necessary for a fully developed character. It is also a good book for those, now happily few in number, who think that our large institutions of learning are dominated by disorder and rowdyism. Yale was founded for religious purposes, the Yale spirit is a religious spirit, and this book shows how the university is still true to the purpose of its founders. At the present time sixty-three per cent. of the students in the academic department are church members, and fifty-nine per cent. in the whole university. Especially noteworthy is the religious work carried on by the students themselves. At present Yale has the largest Young Men's Christian Association of any institution of learning in this country. This is not only a cheering exhibition of the religious life at Yale, but is a valuable contribution to religious and educational history. Other colleges and universities might well follow the example of Yale in the publication of such a record of its religious life. The book is attractively bound, well printed and indexed. (Putnam, pp. xv, 367. \$1.40.)

C. M. G.

The associate pastor of Free St. George's Church in Edinburgh has done a service of no small value in his *Culture and Restraint*. Those who have read his "Friendship" will heartily welcome this new book, and a still larger company of readers will be won to the author by his wise and successful handling of the perplexing problem implied in the title before us. Shall a man obey his nature or thwart it, seek self-limitation or self-expansion? This, to put it pointedly, is the question in hand, and the effect of the two ideals, the ascetic and the æsthetic, upon character is here discussed in a calm and rational way. Mr. Black advo-

cates neither cause in preference to the other, but follows each to its logical conclusions with a view to testing its value. He thus finds the relative place of both in a scheme of life larger than either presents by itself, and is able to reconcile the opposing currents which, under the general terms of Hellenism and Hebraism, have played so large a part in history and continue to manifest themselves in the practical life of today. The higher unity under which the author harmonizes these divergent tendencies is found in the teachings of our Lord. True, Christ advocated self-denial, but it was always to him a stage to true self-development. The Christian position should be the simple acceptance of both sides; for the world is full of temptation and evil, and there is large necessity for the austere way of the cross, but the world is also full of beauty and truth and joy, which call men to appropriate more and more the nobler possessions of life. The book is thoroughly sane and wholesome. Its chief fault is that it will prove too long for most readers. The style could easily have been more condensed, but it is fair to remember that the author's aim has been to give a searching, complete, and dispassionate presentation of his subject; and this he has done. (Revell, pp. 350. \$1.50.)

S. T. L.

Colonel Nicholas Smith, who is already known by a popular account of some Great National Songs, supplies us now with a more pretentious book on *Hymns Historically Famous*, in which about a score of well-known hymns are considered, with one or two special classes of hymn writers. The author has evidently ransacked books somewhat widely. He has brought together a considerable mass of facts, commentations, incidents, and reflections about a great variety of hymns. All that he says shows a genuine sense of the potency of hymnody, and will doubtless do something to help others to feel it. Yet the book as a whole is far from being a great one. It is too devoid of the critical accuracy and discrimination that belong to true scholarship. In its heaping together of long quotations from all sorts of writers it shows the lack of a positive, unifying grasp of the subject by the compiler. We are sorry to feel, therefore, that this book amounts to little as a contribution to its subject. For those who want scrapbook material, however, it will probably have some use. The pictures of hymn writers are often interesting. (Advance Pub. Co., Chicago, pp. 275. \$1.25.)

W. S. P.

The latest addition to our already rather bewildering list of hymnals is *Gloria Deo*, which the publishers tell us is notably "undenominational"—whatever that may mean. It sets before us about 725 hymns, with almost as many tunes, together with some chants and sentences. Bound up with these is a group of fifty Responsive Readings in the Authorized Version. The most notable typographical peculiarity of the book is the printing of all, or nearly all, of the words of the hymns *within* the staves of the music—an arrangement which helps those whose eyes do not serve quickly to unite the two, but which powerfully detracts from the easy comprehensibility of the hymns as such. No sweeping statement about the materials, hymnodic and musical, included in the book

can be made except that they are of all sorts, good, bad, and indifferent. What this book has in common with many others is generally very good. What is peculiar to it, and which is carefully covered by a special copyright, we regret to say, is generally very far from important. We doubt not that the editor — whoever he may be — set to work to produce something distinctly less elevated and cultured than other current collections, with the idea of supplying the needs of certain classes of users. He has succeeded in his purpose, but it may be doubted whether the result is altogether helpful to the advance of hymnody to its best influence among us. (Funk & Wagnalls. \$1.25.)

W. S. P.

The annual volume of the *Monday Club Sermons* is always welcome. It is interesting to see how this group of representative men in some of our best pulpits is working homiletically. This book shows progress in the expository type of preaching. It is better as exposition than some former volumes. One is impressed by the sanity and legitimacy of the inferences both theological and practical. It is often assumed in some quarters that our pulpit is swinging off into mere philosophizing or mere sociologizing, and is not preaching the Bible or emphasizing an Evangel. This book will help to correct that impression, if it is a fair sample of the preaching of these men, who represent a wide constituency. There certainly is a marked fidelity here to the Scriptures and to the Gospel message. From these sermons, too, it is evident that men are teaching the Bible in the face of critical studies, without voiding the religious and ethical significance of some difficult passages. The results of higher criticism are not lugged in by the ears in these sermons, and yet are not overlooked. There seems at times an avoidance of some of these issues in passages where many hearers would be making mental questions, and where, if done constructively and not negatively, some excellent points might have been made by so doing. But these sermons bear testimony to the fact that there is little ground (as far as this representative circle is concerned) for the idea that the Congregational pulpit is destructive, or is relatively set upon critical niceties rather than broad spiritual lessons. This volume of sermons preached by members of a club for mutual criticism shows too little individuality either of style or treatment. They are too much of a type. There is, for example, what seems like a conspiracy to banish the statement of the theme from the sermon, and hardly a single sermon has a formal conclusion. The style is almost monotonously good, and seldom individually rugged. There is abundance of excellent thought and fine inventiveness in fresh and vital treatment, but there is, with striking exceptions, quite a uniform lack of passion, and little glow of climax. But with every critical estimate adduced there is abundance of ground for congratulation that such faithful and sound preaching and such high excellence of structure and thought and style is exemplified in these representative Congregational churches. (The Pilgrim Press, pp. 388. \$1.25.)

A. R. M.

A tract of Rev. Richard W. Lewis on *Preaching to Children* discusses why there is so little preaching to children, and why we should preach

to them. In the first part of his paper he shows the little attention given to preparation along the lines of Sunday-school work, etc., in our seminaries. We trust that he will send to us for our last Register to see the provision making here. Points he makes upon the importance of preaching to children could be made with the same earnestness on the importance of the pastor's greater interest in teaching them. The tract is timely and suggestive. (Cumberland Presbyterian Publishing House, pp. 24. 3 cts.)

A. R. M.

The Chancellor of New York University preached as his last Baccalaureate sermon a discourse suggested by the great west window in the new auditorium of the college. The theme, *The Three Essentials*, is developed from texts inscribed under the symbols of the window which suggest strength, justice, and love, or might, right, and goodness. The sermon owes its force and timeliness, not only to the pictured lessons beautifully elaborated by the art of the speaker, but to the simplicity and directness of the style, to the aptness of the biographical allusions, and to the strong sympathetic interpretation of young men's ideals. The sermon will repeat its lessons from class to class, as a generous donor has given money to present this sermon to successive classes as they come to the university, that it may help all students who come to the Heights to understand more fully the lesson of the window and of the precepts of Scripture which are written thereupon. (Putnam, pp. 16.)

The *Sunny Side of Christianity* is a healthy, cheery, and comforting side to look at, and Dr. Parkhurst's pithy and engaging style of expression gives his little volume on that subject a charm which one can speak of only in praise. The theme is love. It is explained both as a theory and an experience; and the process of acquiring and using it, and of making it a means of enlightening the intellect, is set forth with compelling persuasiveness. One is made to feel how powerful are the forces of a well-trained heart, and how the tokens of human worth are often read far more accurately in the story of the affections than in the colder and less intimate records of the intellect. The tendency, of course, here, and in similar discussions of this ancient theme, is to obscure the value of pure thought as distinguished from sentiment, but remembering that the subject as expressed in the title claims a view only from one side, and that love as a potent force in society has never been sufficiently advocated, nor always wisely, we welcome the volume as eminently successful in its apt and refreshing presentation of an old truth which is so difficult to convey through the chill of type and paper. The human touch is felt in every page, and the book will do a vast amount of good in vitalizing the sources of energy in the hearts of its readers. It breathes the atmosphere of home life, and exalts the value and power of every-day opportunity. It shows, too, that affection may be taught to grow. It is by exercising love that one increases the capacity of love, and when parents realize that the highest and most satisfying note in education, as well as the quickest and surest process of intellectual apprehension, may be reached through the agency of emotion, they will show more deliberate and painstaking care in cultivating a wise and gen-

erous heart-life in their children. The publishers offer the book in an attractive form. The pleasing typography and the artistic cover with vignette in gold and red make it especially appropriate as a gift. (Revell, pp. 123. 60 cts.)

S. T. L.

Many of those who had felt the impress of the late Maltbie D. Babcock's fine personality, as well as others who knew it only by hearsay, will be glad to see the volume called *Thoughts for Every-Day Living* which has just been published. It is made up perforce of scraps of writing that have no connection with each other — a long series of short notes or reflections on single aspects of truth, a few brief prayers, some extracts from such letters as every pastor must write, and a number of small poems written at odd hours. Unfortunately the writer left no connected discourses and never prepared what could be called a book. But in these scattered relics, because of their very miscellaneity and unconsciousness, we perhaps have a finer insight into the working of his mind and the quality of his spirit. We may well rejoice and take comfort, look up and gird ourselves afresh, as we turn over these wholesome, manly, earnest counsels. Who shall say, after reading here a while, that the ministry is a defunct profession or one apart from the spirit of actual life? (Scribner, pp. 192. \$1.00.)

W. S. P.

There is a singular charm and freshness about whatever Dr. Charles E. Jefferson writes. His recent volume of sermons, *Doctrine and Deed*, and the smaller book, *Quiet Hints to Growing Preachers*, finely exemplify his style of thought and expression. His mind works simply, concisely, with sanity and balance, and to a definite and worthy purpose. He has sense and insight and vigor and true zeal, and he chooses to talk only about what is spiritually worth while. What he says is put in language so clear and compact that one almost forgets to notice the style or dress of the thought. Happily Dr. Jefferson, unlike some others of his class who have diligently cultivated the fine art of writing, rarely, if ever, allows himself to say anything simply for the sake of saying it with spice and sting. His epigrams are seldom self-conscious and stagey. Being both sincere and true, they fly to their mark like arrows from the hand of "a mighty man" indeed. And back of all his insistence and incisive affirmation lies an inexhaustible sense of how rich and great a thing it is to live in this world of God's — an optimism that is not a feeling but a creed, a genuine religious philosophy that permeates and vivifies all he writes. We may well give thanks that he finds time to make such books as these, and that they are bought and read. (Crowell, pp. 376 and 214. \$1.50 and \$1.00.)

W. S. P.

In a book entitled *The Holy Spirit and Christian Service* we have results of lectures given by J. D. Robertson of North Berwick before the Christian Workers' Training Institute in the Synod Buildings, Edinburgh. The audience was varied in its attainments, some university students, some Home Mission workers, district visitors, and Bible women, besides the miscellany of lay workers from the churches. The

book does not pretend, on this account, to be a book of technical scholarship, but is designed for practical quickening. Its aim is to intensify the claim of the doctrine of the Holy Spirit to be a most vital doctrine in religious work. To this end the author discourses on the True Source of the Christian Life, The Holy Spirit in Service, The Holy Spirit's Distribution of Different Gifts for Service, The Program for Such Service, Preparation for it, The Spirit's Method, Power, and Helps in Service, Some Hindrances and Rewards. The author cannot claim to have added much to the discussion of his subject in the way of originality of treatment; but he can claim to have presented with great clearness and earnestness his important theme. The subject of the Holy Spirit, so prominent in the Bible, has been overlooked by many preachers; it has been presented by a special school without much perspective. The excellence of this book is a blending of good judgment with deep earnestness, and cannot fail to quicken the spiritual life, while it commends its truth to the practical uses of the Christian worker. (Am. Tract Soc., pp. 288. \$1.25.)

A. R. M.

God's Perfect Will is a contribution by Rev. G. Campbell Morgan to the realm of devotional literature that one rejoices to greet. It is a stalwart appeal, a call that is entirely competent to command any man's respect. Two things in this book are noteworthy; its strictly scientific strength and its undisguised and inescapable grip upon the reader's life. A clear and steady eye looks out on every page, fixing a constant scrutiny upon one's very heart. And it is the eye of invincible truth. The writer, it is clear, knows well the gravity of all his words; they have been deeply pondered in his own soul. He knows their daring. He knows their power of conquest. He knows that he is dealing with moral citadels, not with moral outworks or adiaphora. And there is nicest precision as well. No sentence is that of a novice. The author shows a mind that senses the meaning of study, thought, and life; of acquisition, contemplation, and experience. He can estimate the point of a truth, and its force, and also its value. Let anyone think a little of the probable worth of a little book with such a theme — *The Perfect Will of God* — in the hands of such a man — studious, fervent, profound — and then let him purchase the volume and make careful record of its reach and pungency and weight, and then formulate his opinion of its value as a handbook of literature for the devotional life. It is surely to be commended to all who have any desire for themselves or for others to "understand the safety, the blessedness, the delight of dwelling in the circle of the divine will." (Revell, pp. 164. 50 cts.)

C. S. B.

All Things New is a booklet by Rev. G. Campbell Morgan, designed as a message to new converts. It treats briefly, directly, vitally with abandonment of sin, surrender to Christ, the new responsibility, new perils, new resources, new activities in work, study, and prayer. Pastors should welcome it. (Revell, pp. 30. 10 cts.)

In *Steps to Salvation* a Denver pastor has aimed to present a compendium of essential doctrines, as shaped under an essentially Wesleyan stamp of truth. The aim of the writer, Dr. A. A. Johnson, is to avoid side issues and non-essentials and trace the indubitable main lines of reality in Christian thought and life. These he designates as The Fatherhood of God, The Brotherhood of Man, The Fact of Sin, The Inspiration of the Bible, The Redemptive Powers of Christ, The Mission of Christ, The Steps of Acceptance, The Holy Fire, The Soul's Vision. The book is very brief, and yet the style is prone to be turgid and heavy. The spirit aims to be generous, but it breaks out into rather harsh polemics against un-Wesleyan ways of conceiving truth. The whole seems commonplace—hardly worth the printing. (Eaton & Mains, pp. 112. 25 cts.)

C. S. B.

Bishop Mallalieu has given us not so much a text-book on his theme *The Why, When, and How of Revivals* as a brief and suggestive little work on pastoral care. It is true that what he is chiefly interested in is an evangelistic ministry, but in urging this theme he has also given some excellent advice upon a pastor's general work, and the essential conditions, in the pastor's personal ministries, for keeping alive the evangelistic fervor and for building up the Christian life. Like many others, in urging to this spirit, he feels impelled to paint, in his opening chapters, a dark picture of the degeneracy of the times and decay of faith. It does not seem as if this should be so monotonously necessary in so much serious writing in our day. The same indictment has been made of nearly every one of the Christian ages. The book does deal, however, with a keen analysis upon certain types of ministerial inefficiency, which for various reasons have lost the earnest purpose. He makes some much needed arraignment of men who seem to forget their first duty as winners of men for Christ, and has some pointed remarks to make against pastors leaving their own evangelistic work to outside helpers. He urges the choice of the best and most opportune times in each locality for special revival meetings instead of leaning upon the week of prayer in January for initial impulse. The book is the earnest word of a strong and devoted servant of the church to ministers and congregations, designed to bring to the front the evangelistic intent in preaching, pastoral work, the social atmosphere, and the organizations for the young. It reminds one, both in its spirit and in the size and contents of the volume, of Dr. Cuyler's little book "*How to be a Pastor.*" (Eaton & Mains, pp. 160. 75 cts.)

A. R. M.

Rev. E. Payson Hammond is still at the work for which he has been conspicuous during his long life. In his evangelistic efforts he always made a special effort on behalf of the children; and in his later years he is emphasizing this branch of his work even more than formerly. The book on *Early Conversion*, recently published by J. S. Ogilvie in their Sunnyside Series, is made up largely from Dr. Hammond's own experiences. Much more is accomplished for children in our day through family nurture and religious instruction than by revival effort,

and comparatively less is made of the climax experiences of conversion; but Dr. Hammond emphasizes from his recollections many marked cases of experiences of a more striking experiential type than are now looked for. There will be differences of opinion regarding the methods suggested in this little volume; but its emphasis of early effort in their behalf, and his insistence upon the possibilities of early piety will renew his readers to more earnest effort on their behalf. One striking feature of the book is the testimony of many eminent men to the reality and abiding results of their early Christian experiences. (J. S. Ogilvie, pp. 224. 25 cents.) A. R. M.

The Open Court Company continues its work of bringing within reach of all who wish to know them the most significant writings among the modern classics of philosophy. In No. 51 of the Religion of Science Library is reprinted Veitch's translation of Descartes' *Mediations and Selections from the Principles of Philosophy*. The translations are preceded by a brief publisher's preface and by the admirable essay of L. Levy-Bruhl, which serves as an excellent introduction to the pages that follow. (Open Court Pub. Co., pp. xxix, 248. 35 cts., paper.) A. L. G.

LITERARY COMMENT.

The Publishers' Weekly, in speaking of the net price system, so largely employed during the last few months in the book trade, says that the movement has begun auspiciously and is likely to meet with general satisfaction on the part of all concerned. There seems to be "no reason why the measure should not survive, and why it should not at an early date be extended to cover fiction, and thus be comprehensive." The increase in price in some cases, as in series, for example, has been offset by the lower prices of other books, and it will probably be found that "on all the books put out this fall the publishers' net return is no greater than it would have been under the old system, or rather, lack of system, while the advantage to the book-seller, morally as well as pecuniarily, has been a decided one."

Professor John C. Van Dyke's new book, *The Desert*, describes the Colorado-Mojave wastes, and is the result of a prolonged experience with the fiery heat, the barren sands, and the weirdness and silence of that region. The author brings to light many valuable scientific facts, and treats of the color effects of the sky, clouds, and mountains as only a landscape painter can see them. The book is from the hand of an ardent lover of nature in her loftier manifestations, and the fact that the author has spent two years of solitary travel, often on foot, through the various deserts of the Pacific coast from Oregon to the Isthmus of Tehuantepec speaks for the sincerity of his work and is sure to attract readers. Professor Van Dyke has the chair of art history at Rutgers College, and, while devoting most of his life to the study of painting, is no novice at roughing it. He has traveled on the Sahara, and from boyhood has been familiar with the border life of our great West. He was in the Mississippi Basin before the railways, and in Minnesota shortly after the great Sioux massacre. He knew Dakota, Wyoming, and Montana in the buffalo days, and has ridden through most of the states and territories lying west of the Mississippi.

That the traditional conception of Washington as a cold and statuesque personage may be tempered, even after the passage of a century, is shown in Mr. Hapgood's interesting biography. Here one comes into contact with the more human aspect of Washington without the chill which clings to his official character. A similar pleasure is stirred also by the stories related in Dr. Edward Everett Hale's *Memories of a Hundred Years*, now appearing by instalments in the *Outlook*. Among the reminiscences handed down from Dr. Hale's father and others is the following one, belonging to the time of the Revolution:

"An old parishioner of mine once told me that the day when Wash-

ington entered Boston in triumph, that is, on the 17th of March, 1776, he took up his headquarters at the best public house in Boston, which was at the head of State Street, until then called King Street. According to my old friend's account, General Howe had occupied the same inn. The mother of my informant was the daughter of the keeper of the inn, and was a little girl playing about the house, and, of course interested in all that passed. Washington, with his usual kindness to children called the child to him and said: 'You have seen the soldiers on both sides; which do you like best?' The little girl could not tell a lie any more than he could, and, with a childish frankness, she said she liked the redcoats best. Washington laughed, according to my friend's story, and said to her: 'Yes, my dear, the redcoats do look the best, but it takes the ragged boys to do the fighting.' This is one of many well-authenticated anecdotes which disprove the old demigod theory that Washington never smiled."

The death of Mr. Horace E. Scudder calls especial attention to his life of *James Russell Lowell*, recently published in two volumes. The work has met with well-deserved praise for its eminently successful treatment of a great subject. Among Mr. Scudder's other literary productions, which form a long list, may be mentioned his biographies of Washington and of Noah Webster, his essays in characterization and criticism under the title "Men and Letters," and his books for children, in which he has done a most valuable service, both as compiler and original author. "The Children's Book" (a collection of the best literature for children), together with the different volumes of fables, folk stories, and legends, and the two series of "Bodley Books," are all well known.

During the period of thirty years previous to 1901, no regular publishing house had issued any detailed history bearing on the early New York frontier, unless we except Harold Frederic's *In the Valley*. Within the last ten months no less than six different works have appeared which are entitled to mention as dealing with this subject. Among them are Mr. Chambers' *Cardigan*, Mr. Reid's *The Mohawk Valley*, and Mr. Halsey's historical volume, *The Old New York Frontier*. The last-mentioned book, published by the Scribners, has been included by the Library Committee of Connecticut in a list of eight best historical works appearing last year.

There is to be a French edition of President Roosevelt's *Oliver Cromwell*, which will be published by the Société Française d'Imprimerie et de Librairie of Paris. It is of interest also to note that Dr. Edward Everett Hale's widely-read "In His Name" has now appeared under the title *En Son Nom*, having been translated into French by Mary Prince Sauveur and published by W. R. Jenkins, New York.

A book by Dr. Robert Rainy, principal of the New College, Edinburgh, entitled *The Ancient Catholic Church*, is soon to appear from the

Scribners. It deals with the important period from the end of the first century to the middle of the fifth, and traces especially the development of doctrine and the growth of the ascetic and monastic tendencies. The volume is the ninth of the International Theological Library.

A Kentucky Rabbi, Dr. Enelow, of Temple Adas Israel, has recently lectured to his congregation on the stories in *The Ruling Passion*, by Henry Van Dyke, and is reported in the *Louisville Times* to have paid high tribute to the author as "a prophet and leader who had seen the value of great lessons in the moving impulses of the world."

The Macmillan Company promise a number of interesting books during the spring. Among them are *The Quest of Happiness*, by Dr. Newell Dwight Hillis; *The College Student and His Problems*, by Dr. James H. Canfield; *A Primer of the Christian Religion Based on the Teaching of Jesus*, by Dr. George Holley Gilbert; *The Philosophy of the Christian Religion*, by Dr. Andrew Martin Fairbairn; *Rich and Poor in the New Testament*, by Dr. Orello Cone; *A Manual of Theology*, by the Very Rev. T. B. Strong, D.D., Dean of Christ's Church, Oxford; *The Credibility of the Book of the Acts of the Apostles*, by the Rev. Dr. Chase, President of Queen's College, Cambridge.

The new edition, issued by Funk & Wagnalls, of *The Life of St. Paul Harmonized in Scripture Language*, recently published by Randolph, is reported as proving of great helpfulness in connection with the International Sunday-school Lessons for the first half of the present year. The book is compiled by Rev. S. W. Pratt. It contains a complete Scriptural life of Paul, following in general the record of Luke in the Acts, and also presents in chronological order whatever autobiographical material the Apostle has included in his Epistles. The appendix deals with questions which lead to a still more intimate knowledge of the man, such as his personal relation to Christ and his claim to Apostleship, his personal appearance, his relation to his companions, and other subjects of a kindred nature.

Among the new books announced by the Scribners for publication in January are *The Apostles' Creed*, by Dr. Arthur Cushman McGiffert, and *Through Science to Faith*, by Dr. Newman Smyth; and in February, Professor George Trumbull Ladd's *Philosophy of Conduct*.

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

In December Austin Gardner, '60, after four years' service in the church at Ashford, Conn., resigned, and goes to live at Willington.

Winfield S. Hawkes, '68, has lately done good service in reminding us of that too often neglected subject, Our Foremothers,—as witness his article on Esther Warham of Windsor in *The Congregationalist* for December 14, and his address a week later before the Connecticut Valley Congregational Club.

Hartford was represented at the last meeting of the Connecticut Conference at Middletown by Frederick W. Greene, '85, in whose church the meetings were held, by Dr. A. W. Hazen, '68, the senior pastor of the vicinage, by S. S. Mathews, '71, who spoke on Fellowship in Mission Work, and William F. Stearns, '86, who spoke on behalf of the Home Missionary Society in its relations to the churches.

I. C. Meserve, '69, of New Haven, is now supplying the church at Whitneyville.

S. S. Mathews, '71, of Danielson, Conn., has been granted three months' leave of absence to make a trip to Palestine.

Daniel Staver, '74, of Huntington, Ore., is supplying the church at Pendleton.

Various reports continue to testify to the energy and success with which Secretary F. S. Hatch, '76, is prosecuting his work in India.

Gilbert A. Curtiss, '77, after but a year of work at West Granville and Tolland, Mass., has felt obliged to resign his charge.

The church at East Canaan, Conn., of which Charles W. Hanna, '78, has recently become pastor, has lately been helped by the increasing prosperity of the town, and has been able to renovate its parsonage.

Professor C. S. Beardslee, '79, gave an address on Teacher Training before the Hartford Sunday-school Superintendents' Union on January 20.

We note that Edward A. Hazeltine, '79, has accepted the call to Rushville and Reed's Corners, N. Y., recorded in our last issue.

It is interesting to observe that among the features of the Dan-

forth Church in Syracuse, N. Y., to which Calvin B. Moody, '80, has lately come from Minnesota, is a young men's club of over a hundred members called the Chevalier Class, which not only meets on Sunday to listen to some selected speaker on practical themes, but maintains a great variety of social, philanthropic, and athletic activities during the week. Mr. Moody spoke at the December meeting of the Central New York Congregational Club on Eastern Churches as they looked to a new-comer from the West.

George A. Wilder, '80, of the East Africa Mission, has been in Hartford several times this winter to speak at the Seminary and in the churches. He is the chosen missionary of the Asylum Hill Church from which he has naturally received special courtesies. He is also much in demand as a speaker elsewhere.

On November 19 the church at Thompson, Conn., where Newton I. Jones, '81, is pastor, rededicated its house of worship after expending \$5,000 in repairs and improvements. Mr. Jones' predecessor, George H. Cummings, '86, participated in the exercises.

A similar festivity, though on a much larger scale, followed soon after at the Second Church in Greenwich, Conn., where the beautiful stone building, erected in 1856, which has been remodeled and refitted at a cost of some \$30,000, was rededicated with ceremonies extending over several days. Joseph H. Selden, '81, is the pastor.

George H. Hubbard, '84, recently of Enfield, Mass., has received a call to the Union Church, one of the younger churches in Haverhill, Mass.

In the class of 1885 things of interest are always happening. Dr. Bartlett of the First Church in Chicago has thrown himself into his new work with his wonted enthusiasm, and with immediate response from his people. Dr. Barton, secretary of the American Board, has lately returned from his great deputation tour in India, which was everywhere attended by stirring and fruitful results, and of which he is now expected to give accounts in various places, sometimes at the rate of three addresses a day. William F. English of East Windsor, Conn., has issued a neat calendar for 1902, adorned with an excellent picture of his church, and also a report for 1901, from which we glean these items: the present membership is 156; the Sunday-school numbers 153, and the Christian Endeavor Society about 60; the benevolences were about \$350; during the present year the church will celebrate the one hundred and fiftieth anniversary of its founding, and the one hundredth of its church edifice. Clarence R. Gale has now been settled over the Second Church in Spokane, Wash., for a year, during which the church has demonstrated its ability for the first time to support itself, has been quickened by means of a series of special meetings, leading to an addition of fifteen members on Christmas Sunday, and has enriched its services by the use of a surpliced children's choir. Frederick W. Greene, besides his activities at Middletown, Conn., in his present church, participated in December in the celebration of the seventy-fifth anniversary of his previous church at

Andover, Mass. J. Howard Hobbs was sent abroad by his church last summer for a ten weeks' trip. He returned bringing freshened energy to his thirteenth year in the service of the old First Presbyterian Church of Jamaica, N. Y. This church, founded in 1662, with its five hundred members, is the largest church in Queens Borough, New York city.

In the class of 1886 there are also many notable matters to record. George H. Cummings, recently of Thompson, Conn., is already at work in his new field at Danville, Vt., where he has been cordially welcomed, and improvements made in the parsonage for his comfort. George R. Hewitt of Lowell has been called to the Second Church in West Medway, Mass., and accepts. The church at Norfolk, Conn., where William F. Stearns is pastor, has given evidence of a practical spirit of Christian brotherliness by subscribing \$1,000 for the assistance of its Methodist neighbor. This church, by the way, supports as its foreign missionary George M. Rowland of Saporu in Yezo, the largest of the northern islands of the Japanese archipelago.

News from the class of 1887 includes the following items: Samuel A. Barrett, formerly of East Hartford, and recently of Gilbertville, Mass., accepts a call to succeed the veteran Dr. Cobb in the large and flourishing church at Florence, Mass. In the *Congregationalist* for November 30 Edwin H. Byington gave an account of the way in which his church in Beverly, Mass., with its two sister churches, celebrated Forefathers' Day a year ago by a historical exhibition. This year Mr. Byington helped the Phillips Church in Exeter, N. H., observe the same anniversary by giving an address out of the fullness of information and inspiration that he has accumulated in his recent studies in Hymnody. Henry Kingman, after a year's service as pastor at Pomona College, Cal., has just been formally recognized in his office by council in connection with the celebration of the tenth anniversary of the founding of the college. He has won a strong hold upon the esteem and affection of students and faculty. Charles H. Smith of Plymouth, Conn., was elected late in the fall to the Constitutional Convention, now meeting at Hartford, on an independent ticket. Mr. Smith is one of the chaplains of the Convention.

Harry C. Adams, '89, of Danvers Center, Mass., read a paper at the November meeting of the Essex South and Salem Association on Professor Paine's "Ethnic Trinities." November 13 his classmate, Henry L. Bailey, was ordained to the honored succession of the pastors of the church in Longmeadow, Mass., taking the place of S. G. Barnes, '92. Dr. Wallace Nutting of the Union Church, Providence, R. I., who was a member of the same class, has taken up a series of evening addresses on Moral Leaders of the Nations.

In the class of '90 Thomas C. Richards is evidently keeping in touch with the social life of his parish in West Torrington, Conn. The church has just dedicated a commodious new parish house, the address on the occasion being given by Prof. C. M. Geer of the same class. He spoke on "The Church the Social Center of the Community." In the district

of Drakeville Mr. Richards has been holding successful evangelistic services in connection with the Sunday-school of the Connecticut Sunday-school Association. In Boston the Brotherhood of Andrew and Philip owes much to the inspiration of Edwin N. Hardy and E. W. Phillips ('91). At a meeting in the interest of the organization Mr. Hardy was president and Mr. Phillips secretary of the meeting. The work of the Brotherhood was explained by Mr. Phillips and Richard Wright, '90. On the opening of the New Year a reception was given Mr. Hardy by his church in Quincy, and he was presented with a purse of \$100. The church presents a neat calendar with a picture of the edifice on the front page. George M. Morrison of this class has brought new courage to Plymouth Church, St. Paul, and it has voted not to disband; and Morris W. Morse has accepted a call to Ferndale, Wash.

Respecting the class of 1891 we learn that Fred M. Hollister has accepted a call to supply indefinitely at Candillac, Mich.; Leigh B. Maxwell has been obliged to leave his work and seek health in the West; Lawrence Perry has resigned the assistant pastorate of Plymouth Church, Worcester; November 2 William S. Walker was recognized by council as pastor at Chester, Mass.

Iso Abé, '94, besides teaching week days and preaching Sundays, has written a book on "The Social Problem and its Solutions," which has already passed to its second edition. It is issued in Chinese character at his home in Tokyo, Japan. Our connection with the East appears in another way when we read that Frank S. Brewer of this class is pastor of the church in New Hartford, where, November 17, was unveiled an appropriate tablet to Horace T. Pitkin, who was killed at Paotingfu July 1, 1900.

James Solandt, '94, has accepted a call to Lead, S. D.

William A. Bacon, '95, has accepted the call of the Park Church, Springfield, Mass.

The *Congregationalist* of December 21 printed a Christmas meditation on the "Redemption of the Commonplace," by Charles Pease, '96.

F. W. Hazen, '97, removed January 15 from Gaysville, Vt., where he has been since graduation, to the pastorate of the church at Middletown Springs.

The four Congregational churches of Roxbury, Mass., united in a fellowship meeting December 18 in the Eliot Church, of which W. C. Rhoades, '97, is pastor.

James B. Sargent, '97, was installed pastor at Lisbon, N. H., December 31.

Two members of '98 have been called to unusual fields of ministerial service, John R. Boardman, who had been active in Y. M. C. A. work before entering the Seminary, has accepted the position of traveling secretary of the Y. M. C. A., having his headquarters in Boston; and Chas. A. Brand has succeeded John L. Kilbon, '89, as assistant editor of

the Sunday-school helps of the Sunday-school and Publishing Society. A third, G. Walter Fiske, with characteristic energy, has brought it about that the debt of the church at South Hadley Falls has been provided for, a men's class has been formed for discussing live themes, and the Y. P. S. C. E. has been reorganized and revived.

Giuseppe Merlino (Special 1897-8) has for some years had charge of the Italian work in Windsor Locks. He has been recently ordained.

E. B. Trefethren, '99, has shown commendable energy in building up a somewhat disheartened church at Ipswich, S. D. The church has increased in membership, and has been able to beautify its house of worship. Chas. B. Olds of the same class was recently ordained at Buffalo City, Iowa.

From the class of 1900 four have taken new fields. Harry A. G. Abbe has begun work at Nyack, N. Y.; R. W. Blackmer has taken charge of the Putnam and Rainbow branch of the First Church, Marietta, Ohio; Chas. A. Downs has added Petersburg to his field at Michigan City, N. D.; and Lewis Hodous and his wife, with Mr. and Mrs. Edw. H. Smith, '01, sailed for China November 16.

There are three ordinations to record for the class of 1901: Malcolm Dana at Kingston, R. I., in October; Burton E. Marsh, Nora Springs, Ia., December 17; and Everard W. Snow, assistant pastor of the Walnut Avenue Church, Roxbury, Mass., November 21. Professor Jacobus preached the sermon at Roxbury.

Seminary Annals.

CAREW LECTURES.

THEOLOGY IN GERMANY TODAY.

Dr. Caspar René Gregory's lecture at the Seminary on the night of October 18th was listened to with more than ordinary attention by a large audience, which appreciated the sharp, concise, and often brilliant description of the scientific phase of German religious life, a theme that might have been dry bones in the mouth of another speaker. But the whole talk was enlivened with personal recollections and anecdotes about contemporary theologians, so that not only an exceedingly valuable but, likewise, an exceptionally charming portrayal of the German schools of religions that was presented. Dr. Gregory spoke in substance as follows:

The growth of scientific methods of work in Germany has reached up to and included theology. This may be said of the period from Schleiermacher to the present. Schleiermacher was the most abused man of his age in religious circles, yet, withal, he combined the rare qualities of geniality, piety, poetic insight and grasp, and romantic spirit. How he still remained scientific seems hard to grasp. He left no "school," because he was too broad and vital; only one-sided men found "schools," which exert little influence after their founder is gone. But Schleiermacher's influence lives today, not only in the thought of every German theologian, but even in that of every Protestant theologian in the world.

German theology of today shows three very general tendencies, all of which possess the spirit of Schleiermacher to some degree. The difference between them cannot be set so sharply as might be expected, but that is the result of the individualistic method of German scientific work. We find, firstly, the liberal school which has grown up directly out of the older Tübingen school, as founded by Bauer sixty years ago. But, in its modern form, it has outgrown its original tenets, and is really more of a name than a reality. Pfleiderer of Berlin is the best known man in the group, and he can by no means be called an adherent of the Tübingen school. Among the younger mem-

bers Paul Schmiedel, the compiler of the new concordance and lexicon of the New Testament, stands out most prominently.

In contrast to this school the conservative school really stands for orthodoxy, and has, therefore, a common standard of belief; yet the divergencies of belief which are to be found here are astounding. Luthardt, Delitzsch, and Zahn, each with his own views and opinions, present to us a strange combination of non-orthodox Orthodoxists.

The Ritschlian school is the last, and is also improperly named; just as the men enrolled under its banner do not belong there. The majority of its members are drawn from the pupils of the conservative leaders, and are not in the least Ritschlian. Harnack, Baudissin, Kaftan, Loofs, and others are grouped here for lack of a better place. These men stand for liberality and scientific methods. Through them Germany is undergoing a real religious revival of the soundest type. The Society of Friends of the Christian World, which offers freedom of speech and thought to all who wish to think for themselves, is effecting a forward movement which will restore religion in a clearer form to Germany.

CHRISTIAN BELIEF AND THE LAW OF PROBABILITY.

On October 25th Rev. David W. Forrest of Glasgow addressed a large audience in chapel. He was introduced by President Hartranft, and spoke on the theme, "Christian Belief and the Law of Probability," in part, as follows: The question of probable evidence, its sphere, and assurance has been canvassed from time immemorial. Its elaboration chiefly belongs to the period of modern philosophy. Bishop Butler has given to the law of probability its widest scope, its application to the religious sphere being only an illustration of its universal application. To ask for entire assurance in religious knowledge when it is denied in other spheres is to do away with the meaning of our educational experience. Butler's purpose was to show that the demand for demonstrative proof is unwarranted, that evidence is only probable or approximative. John Caird, on the other hand, maintained this to be an impossible and contradictory attitude. Caird's criticism brings out the element of inward assurance. His putting the emphasis on the internal experience rather than the external proof finds a chord of approval in our hearts today, though Caird's parallel between morality and religion does not hold. The standards of morality are different for different men. Only in experience does our moral life find its growth.

Not one of the truths of natural religion remains the same when incorporated into the Christian religion. All the truths of religion have to be brought to the bar of our own nature. Religion is a primary instinct. With Schleiermacher it is a sense of dependence on a supreme being, a primordial conviction of dependence. Stronger than this, however, is the argument drawn from the moral consciousness, viz., that sense of imperative duty, common to all, which presupposes a personal God.

Then, as to the question of prayer, its sphere, its subjective value. Why does a supreme being have to be told the wants of his children? A complete reply is speculatively impossible to man. The fundamental idea has two aspects. On the speculative side we are landed in antinomies, and on the practical side we are confronted with much that cannot be explained. The emphasis is to be laid on the experiential side of the matter.

The ultimate authority of religion rests in the Son of Man, who never showed the slightest doubt about the goodness of the Father. Caird says that 'To believe with a mind half unconvinced is a contradiction.' However, belief may be a means to action. The possibility becomes a probability, and then a practical assurance. The foundations of belief lie deep in the background of character. You cannot prove absolutely that the Venus de Milo is a work of art. You can only point out the characteristics of art. Goodness, like beauty, is known by an immediate instinct. It is an absurdity to demand that the whole nature of man should be brought to the bar of speculative reason, which is only a part of that nature.

It cannot be ignored that philosophic and scientific tendencies have modified our western thought; but the demand for a full speculative demonstration is irrational. Abstractly the perfect life of Christ is inexplicable, yet it is a fact. Hegelianism, which will not consent to the Ritschlian separation from metaphysics, proceeds to a speculative theory of the unity of the universe, which too often leaves no place for many facts. Christianity is inherently bound up with miracles, and would not exist for an hour if it surrendered the miracle of Christ's sinlessness. The facts of Christianity being historical events cannot be known by pure intuition. Caird treats of religion in the abstract, and the same objection urged against Hegelianism applies to his treatment of Christianity. Christianity must admit of many means of approach, and we cannot always insist on absolute clearness or irresistible demonstration. It is not those thinkers who have tried to prove that have most vitalized faith.

MISSIONARY ITEMS. — Wednesday evening, November 6, in the reception rooms of Case Memorial Library, a missionary Conference was held under the auspices of the Central Missionary Committee. This committee has for its aim the stimulation and direction of missionary activity among young people's societies of Hartford and vicinity. The meeting was attended by delegates from these societies and was conducted by Mr. Thurston of the Senior class. By a system of question and answer the present conditions were discussed and definite plans laid for future work among the various societies. The conference enabled the members of the committee to become personally acquainted with the leaders of missionary interests in the societies and also served to unify systems of study and giving among the organizations represented. Refreshments were served and a social hour spent at the close of the conference.

Rev. J. B. Clark, D.D., secretary of the Congregational Home Missionary Society, gave three lectures, Dec. 9-10, on "Home Missions, its Field, and Methods, and Problems."

December 3 Dr. Rossiter of the McAll Mission in Paris gave an address to the students in chapel. He spoke briefly of the founding of the mission, of the revolt in France against churchism, and of the opportunities for the spreading of the gospel among the French laboring men.

Messrs. Lovell and Maxwell were engaged in missionary deputation work at Durham Oct. 27.

Thirty-five students were enrolled in a mission study class conducted by Mr. Lawrence Thurston of the Senior class during the last term. The topics considered were: Negroes, Mountaineers, Mormons, Indians, Cuba and Porto Rico, Alaska, and the Chinese in America.

GENERAL EXERCISES. — Oct. 23: Hymn reading, Mr. Wolcott; scripture, Mr. Berg; sermon, Mr. Gaylord. Oct. 30: Essay in Exegesis, Mr. Dunlap; sermon, Mr. Garfield. Nov. 6: Hymn analysis, Mr. Hill; sermon, Mr. Fuller. Nov. 13: Hymn, Mr. Yarrow; scripture reading, Mr. Tracy; sermon, Mr. Meserve. Nov. 20: Address, "The Foreign Element in our Population," Mr. Leavitt; sermon, Mr. Taisne. Dec. 18: Hymn, Mr. Fulton; scripture, Mr. Clark; prayer, Mr. Seabury; sermon, Mr. Crowdis.

Rev. William Byron Forbush, Ph.D., of Charlestown, Mass., gave three lectures, Nov. 18-19, on "The Boy Problem in the Church."

November 6, Dr. Cochran of Hartford began a course of seven lectures on Anatomy, Physiology, and Materia Medica.

Sunday morning, Dec. 15, Prof. Pratt conducted a delightful song service in the chapel. Several of the choicest Christmas hymns were selected, and in an informal way before the singing of each hymn its historical significance and motive was explained, all singing it together with deeper feeling and greater appreciation. The service was instructive and inspiring, and it is hoped that it may be made a feature of Seminary life.

Friday, October 25, Rev. James Morgan Gibbon of the Stamford Hill Congregational Church, London, conducted the chapel exercises.

December 7, the Hartford Wellesley Club had the honor of entertaining President Hazard of Wellesley College, in Hosmer Hall. Miss Hazard's address on "The Place of Music in Education" appealed for recognition of the educative value of music, and showed the stress which is being laid upon such æsthetic and intellectual development at Wellesley. The reception following the address was attended by over four hundred guests.

December 4, Rev. W. S. Hawkes spoke on "The Problem of the Foreigner in New England." He sketched rapidly the influence of the French element in our population from early times and dwelt with emphasis upon the increasing French Canadian population in the manufacturing towns. He pointed out the possibility that the preponderating foreign element might endanger the time-honored institutions of the "Yankee States." He indicated education as a solution of the problem and showed the excellent work that the French-American College in Springfield was doing in that direction.

Saturday, October 26, chapel was led by Rev. David W. Forrest of Glasgow.

November 5, a reception was given to the Juniors by the Middle class.

November 13, Rev. S. M. Sayford, college evangelist, held a conference with the students.

The students' conference has held regular bi-monthly meetings. Parliamentary drill and debate, followed by general discussion, has been the order of the programs.

On December 18 the Senior class surprised Professor Beardslee at his home in Windsor. An enjoyable social evening followed, and the event will be recalled with many pleasant memories.

Professor Paton has been conducting in the Sunday-school of the Center Church a normal course on the Prophets of the Old Testament, viewed in the light of modern historical research. The course has been largely attended and has aroused considerable interest. He is to be followed by Professors Jacobus and Gillett.

The *Student Quarterly* appeared at the close of the year. J. T. Raab, '04, has been added to the editorial board, and C. H. Maxwell, '03, has been chosen as assistant business manager. A neat supplement gives halftones of the new members of the faculty, Professors C. M. Geer and S. T. Livingston. The place of honor is given to a chapel talk by Professor A. R. Merriam, followed by the winning productions in the *Quarterly's* prize competition, viz.: Two Phases of Romanism, by Tyler Eddy Gale, first prize; The Persian Festival, by Robert N. Fulton, second prize; Socialism: How Shall it be Estimated? by Ashley D. Leavitt, first prize; An Epistle to Jack, a poem, by Roger A. Dunlap, first prize. A calendar of Seminary news and several book reviews complete an attractive number.

THE
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WE feel that the contributed articles we offer to our readers with this issue are not only of unusual variety, but of also especial interest. Professor Armstrong's analysis of the elements at work in modern social movements shows a singularly acute and broad apprehension of the theme. Mr. Hall brings to the discussion of the great question of the Holy Spirit's guidance a sane common sense which is greatly needed in this day of fantastic speculation and unbalanced ardor. Mr. Wilder makes vivid to our appreciation one of the notable phases of missionary endeavor, as well as one of the difficulties of missionary success.

IN the last issue of the RECORD the statement was made that the American Missionary Association and the Congregational Home Missionary Society held that the trumpet of the churches had given forth a sound so uncertain that they could take no present steps toward realizing the expressed desire of the National Council at Portland, Me., for close co-operation. This statement was made on what was believed to be thoroughly credible authority. We have since received assurances from one of these societies that this was not a correct expression of either their mental attitude or purpose. We hope the same is true of the other. We regret that, misled by supposedly reliable information, we attributed to both these organizations a contumacious deafness of which they do not appear to have been guilty.

VARIOUS expressions have been made, in public and in private, of the feeling of regret and bereavement that the instructors and students of the Seminary have in view of the long absence from this country of President Hartranft. It is many years now since he has been away from the institution, and it naturally seems hard to think of its life going on at all without his inspiring and masterful presence. Considering how variously these feelings were expressed to him before his departure, we perhaps need not at this late day add a record of our editorial sentiments. But it is not too late for us to add a word of interest on the occasion of his going abroad. Every one who knows about the peculiar loyalty of the little band of Schwenckfelders in this country to their unique history honors them for heroically devoting their limited means with prodigal liberality to the recovery and presentation of that history in the finest conceivable scholarly form. We believe that they could not have placed the editorship of a monumental edition of Schwenckfeld's works, with the collateral publications contemplated, in more competent hands than Dr. Hartranft's. Furthermore, remembering how small a part of the Schwenckfeldian literature is now accessible and how meagre a use many otherwise good students of the Reformation period have made of the materials already published, we may well congratulate the world of historical science that at length the great project of collecting, editing, and issuing it that was formed some years ago is now approaching a tangible realization. It may be that the new body of documents will not prove to be quite all that enthusiasts upon the subject might claim, but in the vast mass of letters, journals, treatises, and annotations that has been unearthed in a multitude of hiding places in Europe there is certain to be much that exact scholarship will cordially welcome and long continue to prize. We therefore wish Dr. Hartranft all success in speedily setting forth in completed form at least part of the fruits of what we know has been for him a marvelously patient and elaborate investigation.

THOUGHT AND SOCIAL MOVEMENTS.

Three movements in recent history, — the struggle for intellectual freedom, the conflict for civil liberty, and the endeavor to ameliorate the condition of the lower classes in society, — have served to concentrate the thinking of the time on social questions. This tendency of later thought, again, has been furthered by the general intellectual movement of the age; while the social spirit, in its turn, has contributed as few other tendencies of contemporary thought to the development of positive opinion. To it, in the first place, we owe in part an addition to the circle of the sciences. Sociology is not new, indeed, in the sense that the matters of which it treats have in this age for the first time been brought forward as subjects of discussion; for the nature of society, and the best form of political and social organization, have engaged the attention of thinkers since the early stages of rational inquiry. And its title to be considered science, at least in its present state, is open to challenge as well because of its continued partial reliance on philosophical or semi-philosophical methods of inquiry as because of the uncertainty and incompleteness which mar its results. Nevertheless, it is evident that, beginning with the work of Comte, the investigation of the questions of the social order has been more definitely segregated than ever before under a distinct intellectual discipline; that determined efforts have been put forth to establish the science of society, thus constituted, on a thoroughly "positive" basis; that sociology, clearly understood or conceived as it unfortunately is by many minds in a loose and general fashion, has in this age been made the subject of eager, often anxious, consideration; and that it is destined to engross our thinking until its problems shall in some degree have been solved, or satisfaction been found for the practical needs by which in many cases these problems have been created.

Not less remarkable than the increase of interest in social ques-

tions and the birth of the new science, has been the progressive socialization of our views concerning society itself. Abstractly considered, it is conceivable that reflection on sociological questions might have favored any one of the various views of social organization. Nevertheless, the more attention is focused upon social problems, the more likely is it that conclusions in regard to the origin and the nature of the social group will give prominence to the organic, rather than to the atomistic conception of society; while under the conditions of recent thinking it would have been surprising if any other result had ensued. Hence, in part, the change from the errors of a century or two centuries ago to the more accurate analysis of the present time. Then, with what seems to us a monstrous misunderstanding both of the individual and of life in common, it was possible to maintain that man is by nature an entirely self-centered being. Oblivious of the fact that certain of the higher animals possess the germs of the social instinct, political theorists, for example, held that in the primitive condition of humanity the selfish impulses ruled supreme, the beginnings of organization coming in as the result of a later movement founded upon a compact. Thus, the state was looked upon as an artificial product, invented to serve as a check on man's egoistic conduct, in order to secure for each, under certain limitations of his freedom, the safeguards for his interests which the uncontrolled exercise of the impulses of all had brought into jeopardy. Happily, the progress of later thinking has made such theories as these untenable. The juster view of the case, as several writers have noted, was long ago announced by Aristotle, whose wisdom in this instance is fitted to put the earlier modern thinkers to the blush; since the later moderns have been compelled to learn by the hard way of escape from established error to return to the truth embodied in his doctrine. "*Ἀνθρώπος φύσει πολιτικὸν ζῷον*."¹ Man, as the Stagirite remarked, is in truth a social being — so that any theory of his extrinsic or artificial socialization is wrecked at once by the more exact understanding of his nature and his possibilities. He does not need to be made social; as man he is already this, at very least in a potential way. The germs of

¹ Cf. E. Zeller, *Aristotle and the Earlier Peripatetics*, II, 205-206, and 206¹.

sociality are in him from the start, however much they may be overlaid by his other and selfish instincts; while the process implied in his progress from the rudiments of political and social life to the developed forms of society is natural to him in the deepest meaning of the word.

Besides assisting at the birth of the science specifically devoted to its interests, the sociological movement has influenced other members of the family of sciences. This is notably true of psychology. As the renewal of this discipline has gone on under the leading of the physical and the physiological sciences, its associations in recent years have been with the investigations of the laboratory rather than with the researches of the student of society. In fact, it has often been feared that the new psychology, so-called, would prove in the end to be a science of brain and nerve, to the exclusion of the mental element in the accepted meaning of the term. This anxiety, moreover, has been furthered by the connection of the later psychological studies not only with physics and physiology, but also with biological inquiries. But biology itself has proven in the highest degree sensitive to the attractions of sociological principles; and psychology has advanced from the study of the individual mind to the investigation of the social consciousness.

The principal questions of social psychology may be classified under two heads, one genetic, the origin of the social consciousness, the other static, the nature of the social consciousness, its functions and its laws. The first of these classes is closely related to genetic psychology at large, as it concerns itself with the origin of the individual or the development of the race. The second may be studied either for its own sake, in order to throw light on the psychology of social organization; or for ulterior ends, to aid in the investigations of economics and politics, to clarify and develop the principles of ethics, to further the endeavors of religion and theology in face of the newer problems of the time. This connection of sociological psychology with ethics and religion gives it an important practical bearing. It is, therefore, the more necessary to remark that the study of the social consciousness is in peculiar danger from certain fundamental misconceptions. These cluster about the phrase itself,

so that it may be said that they center in the error which, taken literally, it may be made to contain. "The social consciousness" signifies in the first instance the consciousness of social relations. This is a function of the individual mind, developed beyond a doubt along with the individual's consciousness of self, and both coming to the birth under the conditions of life in common. Further, it is implied that this consciousness is experienced not merely by a single member of the social group, but on the part of all the various units of which the group is composed. Once more, it is not merely an experience of the primitive distinction between the individual and his fellows; but it reproduces, alike in the development of the individual and in the evolution of the social body, the more complex and more highly organized forms which social existence progressively assumes. Thus, there is given free scope for that *rapprochement* of mind with mind, which, although psychologists have begun to make it the subject of absorbing investigation, is yet but imperfectly understood; and there spring up those manifestations of mental life crystallized into law and custom, which in a sense may, with Hegel, be termed conscious and objective in one. This is the critical point of the discussion. The social consciousness is the consciousness of individuals grouped in social relations about these relations and about the social body of which the individuals in question constitute the elements. The temptation is to raise this function of minds in common into a common mind; or, if we may use the older and more technical expression, to hypostatize the social consciousness, to ascribe to it, that is, a separate and distinct existence, to look upon it, often without realizing the significance of the idea, as a mind above, and added to the various individual minds with the recognition of which the argument began. For this assumption there is no sufficient evidence. It may yield a convenient analogy, just as the biological view of society under the figure of an organism has often proved a useful means of elucidating social problems.¹ But, like the latter, it is merely a figure, not literal fact; and, however valuable it be when used by instructed and

¹ Cf. Herbert Spencer, *Principles of Sociology*, part II; Leslie Stephen, *Science of Ethics*, chap. I, § IV, and chap. III.

careful thinkers — and even by such the danger is not always escaped — it is liable to abuse by the many who now engage in sociological inquiries without adequate preparation.

There is a similar need for definition in regard to the bearing of recent social movements upon ethics. But before attention is directed to the somewhat formal task of analyzing the additions to ethical theory that have been suggested by social progress, it is a pleasant duty to note the general quickening of ethical interest consequent upon the spread of the social spirit. Often it is supposed that this advance consists solely in the development of altruistic feeling on the part of those who sympathize with the sufferings of the downtrodden classes in society. But the causes of the gain, and the sentiments which they evoke, lie deeper even than the spirit of beneficent compassion. For it is evident that the study of society at large and, in particular, the study of those pressing problems which in this age most naturally recur to mind when the social question is mentioned, alike tend toward the recognition of the inter-relation of ethical and social laws. So it has come about that not only the moralist and the theologian have of late shown a remarkable appreciation of this connection, but also many who approach the study of society from other directions, the biologist, the economist, the political theorist, and the sociologist by profession, — since they, too, perceive, on the one hand, that moral conduct is a chief condition of social welfare, and, on the other, that ethical life is itself conditioned by social forces. Or, as the two contrasted principles have been phrased in a German discussion of the subject, the social question is an ethical question, and the ethical question a social question. Even the consideration of social needs on the part of those who know the ills of our modern society from poignant personal experience is not always devoid of ethical significance; although, as too often happens, the bitter sense of personal misery may make them an easy prey to an indiscriminating passion for relief. For the discussion of claims, however self-centered it may be, implies some consideration of rights; and denunciation of the more fortunately situated members of society is idle unless obligation can be imputed, so that, amid the insistent clamor for social betterment, there may be

heard from time to time notes of sobriety and justice rising above the cries of ignorant rage.

Moreover, it is important to note that this development of ethical interest is not confined to matters of theory but advances, also, into the sphere of practice. The movement merits especial remark as it affects the representatives of the sciences not directly concerned with morals. These are often seen proving their faith by their works. In particular, the younger men among them are found pressing into college settlements, people's palaces, Toynbee halls, and other establishments of a similar kind, where — in addition to the efforts that are made to relieve the distressed or to divert their minds from the hardships of their daily lot — there are taught not merely the laws of health or the conditions of success in life, not merely the elements of national history and the principles of civil liberty, but where are inculcated, also, the value of industry and thrift, the virtues of temperance, purity, and justice, in some cases even the elements of religious truth. Indeed, it may be doubted whether the members of these institutions, or their instructors, can always point out the dividing line between physiology or politics or sociology and ethics. In fact, the question might puzzle wiser heads than theirs. Probably it would be most accurate to say that here, as at many places where allied sciences reach their points of contact, the sharp delimitation attempted in former days has become impossible. For theory and practice unite to show the traditional separation of these departments replaced by a sense of their inter-connection and partial identity. And this is great gain; gain not merely in the clearness of ethical perception, but in the new enthusiasm, in the moral reinvigoration which accompanies it.

In the sphere of ethics proper, the influence of social progress has been most direct and most important in relation to a particular division of the moral life. This is often called the department of social ethics; but the term social ethics, like its fellow the social consciousness, is one that requires careful explanation. Evidently, as it is employed today, it includes more than the class of moral obligations which formerly were discussed under the head of duties to other men. Nor is its meaning identical

with that of altruism or altruistic obligation, terms which in recent discussions have often been substituted for the older phrase. For these other-regarding duties had been recognized long before the rise of modern culture. Kindness and charity were commended even by heathen writers; and since the advent of Christianity, they have formed one chiefest element in the moral consciousness of the civilized world, or, if at any time they have been neglected, it has been because the principles of the Founder of the Christian faith have been suffering eclipse in the minds and lives of his professed followers. Therefore, however grateful the world should be for the emphasis that has been given to these sacred virtues by the social movement of the time, in principle, the new ethics cannot be analyzed into such elements alone.

Perhaps the best clue to the explanation of the matter will be found by returning to the analysis of the social consciousness which was attempted from the standpoint of psychology. On examination the central factor in this proved to be a highly developed sense of sociality, or, in the terms which have been employed in this discussion, a developed consciousness of social relations. This, moreover (as was also noted), acquires so much of strength and definiteness that it leads to the idea of the solidarity of all the members of the social group, rising at times to a conception of society as itself an independent conscious unity. Hence arises the belief that man, who is recognized as a moral personality while at the same time he forms a component member of the group, has duties not merely to his fellows as individuals, but also to the social organism of which he is a part, and in the advantages of which he willy-nilly shares. This conclusion, further, combines with the political impulses of the time to yield the emphasis which now is laid upon the obligations of the citizen. It is incumbent on the individual, so we have come to believe, to take his part in the government of the political body within whose borders his lot is cast, so far as the right of participation is accorded him by fundamental law. In his town, county, or state, in his commune, his electoral circle, his parliamentary district, or his shire, it is his duty, as men now judge, not merely to exercise his rights as a private member of the

body politic, but, so much as in him lies, and so far as opportunity belongs to him, to see to it that just laws are framed, that established laws are respected and duly executed, that public officials perform their functions in an honest and efficient manner, that the standard of public, no less than of private, life is kept pure and true, even that, in regard to external and foreign relations, the principles of honor and peace are observed among the nations. It is easy, no doubt, to sneer at such a program, easy, in the spirit of reactionary officialdom, to denounce it as revolutionary, or at least as beyond the possibility of execution even when viewed from the standpoint of the peoples which enjoy the freest political institutions. The popular demagogue and his dangerous arts, the ignorance of your would-be village Hampdens — cries like these will furnish convenient cover for attacks on the political virtue of the multitude; while the ill success of the citizens in securing purity in public life, say in the matter of the tariff and the trusts, or in influencing foreign policy, for instance, in the approval of arbitration treaties, may be cited to give point to an otherwise vapid jest. Nevertheless his will be an idle task who shall endeavor to disprove the increasing importance of public opinion in the government of modern states; as it is also undeniable, and this is the point with which we are here most nearly concerned, that there is developing in the modern mind a healthy and beneficent, at times a highly effective, sense of civic responsibility.

The heightened sense of solidarity does not exhaust itself, however, in the production of new ethical principles relating to the political and social order, but promotes as well the consciousness of duties to other men in their social relations. Here the social impulse is met half-way by an appreciation of the disorders which afflict society. So, from the union of several tendencies it results that the modern mind gains a sympathetic perception of the needs of the poor, not merely as individuals but as they are gathered into groups or classes. It is not the chance beggar at the door craving a passing dole that men think of now when they ponder the problems of benevolence, nor merely the belated wayfarer beseeching food or shelter. The thinker of today is oppressed rather by the belief that great masses of his fellow-

beings are existing, it can hardly be termed living, on a plane below the level of normal human development; that this miserable state of affairs is due, in considerable measure at least, to the fact that the conditions of their existence are such as to make normal life impossible; and, finally, that these conditions, again at least in part, are grounded in the very constitution of modern society. Thus we are affected not so much by the contemplation of isolated cases of suffering as by the existence, one might almost say the necessary existence, of a class of underbred, underfed, under-educated, half-cared-for beings, whose lot is only the more pitiable because the progress of society has taught them to crave the humanizing elements in culture, which, together with the necessities of physical life, the conditions of their existence deny to them.

The primary significance, therefore, of this phase of recent ethical development consists in the realization of duties to other men as they are assembled in groups or classes. But, since the miseries from which the classes suffer arise from causes common in the several cases to the members of the group, it is further perceived that the attack on social ills must be conducted along the lines of collective endeavor. The disease springs ultimately from social sources, so a cure is to be expected not from individual attempts at palliation but from organized exertion to remove the causes of the malady. Thus, for example, instead of the occasional charity of the traditional benevolence, the goal of those who now most wisely seek to improve the condition of the poor is found in the charity organization, whose task it is to canvass the entire situation in a town or city or district, to apportion relief in such a way that the number of those in need of assistance may be diminished to the greatest possible extent, and unceasingly to labor to eradicate, so far as may be possible, the permanent causes of their poverty. So, again, where formerly it was left to the conscientious physician, or even to the popular lecturer, to inculcate the laws of hygiene and to endeavor to secure their observance, the care of the public health in well-ordered communities is now committed to regularly appointed officials, with legal authority to safeguard the physical well-being of society.

The different bodies that make it their object to accomplish these ends assume a variety of forms. In some cases they are simple associations of the charitably disposed in a given vicinity, without regard to questions of creed or social station. In others the group may be a band of religious persons in a single church or a society recruited from all the churches, as our ecclesiastical organizations awaken to the opportunity for carrying on a work so clearly in harmony with the principles of Christianity. Or it may be not a group specifically organized for benevolent purposes, but one which existed before the origin of recent movements for social reform, and continued apart from them. For it is a further characteristic feature of the ethical consciousness under consideration, that it ascribes these newly acknowledged responsibilities to forms of social and political organization which have sprung from the general conditions of social life. Hence, to the duties toward groups or classes on the part of individuals and of the corporate bodies called into being for the satisfaction of such obligations, there is added the recognition of these duties as incumbent on the higher classes of society in relation to their less fortunate fellows, or even on the representatives of the civil government. It may be a town council, or board of aldermen, or state legislature, or parliamentary assembly, which take steps in the direction of social betterment; being moved, in a large proportion of such cases, by the pressure of public opinion to enact the demands of the more enlightened portion of the community into laws aimed at the general good. A considerable element in modern society, even, and one which includes among its members besides the turbulent foes of all social order not a few thinkers of repute drives this last principle to an extreme, maintaining that the state should not merely exert itself for the benefit of the citizens within the limits of the present political organization, but should take over the ownership and the management of the means of public welfare.

At the end of the analysis, therefore, the counterpart is reached of the principle which was discussed at the beginning. The social movement, as was there explained, is instrumental in the genesis of the newer realizations of civic obligation. Here it becomes evident that the same force has in recent experience

given rise to fresh demands upon the state, and to an enlarged interpretation of the duties devolving upon the body politic. Concerning this phase of the matter there exist, no doubt, grave differences of opinion. How far may the state, how far should the state, increase its control over the conditions of individual and social welfare? In how far may it, or should it, assume the regulation of personal life, the management of trade and manufacture, the control of the means of communication, and of the instruments of public convenience and public comfort? To what extent may it, or should it, alter the established laws in regard to the possession, the enjoyment, and the transmission of property? These are questions which are variously answered by experts, and which the present writer claims no special authority to discuss. It is probable that not more than a minority of educated men would so view them as to accept the principles of the extreme collectivists, expecting the advent of the social millennium from the abolition of private ownership. Short of this extreme, however, there is a numerous class whose members take up a favorable attitude toward efforts on the part of the political body to ameliorate the conditions of social life and are disposed to acquiesce in the assumption by the civil government of larger powers than it now exercises,—believing that such an extension of its functions is necessary in order to the execution of the needed reforms. This phase of thought represents a distinct tendency in contemporary opinion. There is happily a strong repugnance in the minds of the majority to the doctrines of those who make it their avowed aim, without the use of force or with it, to compass the overthrow of the existing social order. But, at the same time, there exists a widely disseminated conviction that much is needed to be done in the way of social improvement which the state alone can accomplish, and that, in order to the doing of it, it is incumbent upon the state to go beyond the present limitations of its powers. In this way the socialization of ethics culminates in a new view of the functions of the state. Duties to classes by classes or organizations issue in duties to classes or to the whole social group on the part of the corporate representatives of society.

There is ground for hesitation in approaching the relation of

the social movement to religion and theology. For although the subject is one of manifest importance, the discussion is embarrassed by the mass of errant opinion which too often gathers round it. Sometimes it is maintained that religion, taken in its social applications, is of itself sufficient to heal the wounds under which society suffers, no heed being given to the influence of economic, political, and other non-moral forces on the conditions of social welfare. Sometimes, with the impetuosity of imperfect information, authorized representatives of the Christian faith contend that social progress and the religion of Christ so exactly correspond that the church must be transformed into an institution exclusively devoted to the promotion of social ends. To avoid vagaries of this kind requires knowledge and careful thinking, knowledge greater and more exact, thought more deliberate and circumspect, it is to be feared, than are given to the subject by many impassioned orators who fill the air with the proclamation of their religious panaceas for the social maladies of the time.

And yet the socialization of religion presents an important topic for consideration. To begin with, it is an evident part of the progress of the age. In the last analysis, it is true, religion is an individual and personal matter. This is a principle which finds its witness both in the psychology of the personal life and in the history of religion itself, those forms of belief proving most effective which make their appeal most directly to the heart and conscience. But religion has relations, also, which extend beyond the circumference of the individual life. This is the great truth which the social movement of the age is bringing into the focus of religious thought, not merely for the criticism of religion and its amendment but as a means to its progress and further conquests. In the noble phrase of Dean Fremantle, written now nearly twenty years ago, "Religion is in its own nature most sociable";¹ and as a realization of the fact makes its way more and more into the religious life of the time there is a noticeable gain in several different directions. On the one hand, religion fulfills its mission better in relation to the conditions under which the men of today are living. Creeds may

¹ Cf. *The World as the Subject of Redemption*, p. 256.

differ, not only in their minutiae but also in the essential articles of faith, though the cry that doctrine is of no importance for life is, for the most part, simply an expression of the world's despair because it finds itself perplexed to decide which, if any, doctrines to believe. But all the sects agree in this, that it is a paramount obligation of religious men to promote the things which make for purity and temperance and righteousness and justice and peace; to bind up the broken-hearted, to give liberty to the captive, to open the eyes of them that are blind. And the social movement brings at once a motive and an opportunity for performing these duties on a scale greater than in the past, and in ways more in harmony with the spirit of the time. Hence arises a second advantage for religion at the present juncture. By its attention to social questions it is brought into closer touch with the moving forces in modern life; and, since there is no apologetic so effective as the evidence of experience, the resultant benefit to the cause of belief is of a most valuable kind. For when religion adopts the well-being of society as among its own concerns, while at the same time it extends a relieving hand to the many who are alienated by their sufferings from faith in God as well as from confidence in the sentiments of his professed worshipers, it secures a new hold upon the mind of the world. Long it has been complained by the parties to the great debate that there is a breach between religion and culture. Here is suggested a means of overcoming the alienation, or at least of taking useful steps toward that end. In the revival of religious feeling and the renaissance of faith which have of late begun to manifest themselves in the English-speaking countries — less markedly, perhaps, in Continental Europe — this reciprocal approach of religion and society has played an important part. And in so far as the churches shall rise to the measure of their opportunities, it is also reasonable to expect an increased constructive influence from the movement in the happier era which we hope may soon succeed the doubt and darkness of recent years.

In the accomplishment of this its newer work, however, religion will not be called upon to abandon the sphere assigned to it by time-honored usage. On the contrary, its great objects will be the more successfully attained, the more strictly, with the

soberness and caution which always befit them, its representatives refrain from the vagaries of the enthusiast, refusing to divert their energies to labors which lie outside their proper field. What is needed is not so much a transformation of the church as an enlargement of its sympathies. Religion is not to be resolved into social feeling, it is to look upon the interests of society as its own, and to apply its sacred principles to them with all possible earnestness and power. The minister of religion will do well not to assume the functions of the economist, the political theorist, the statesman, the educator, or the professional social reformer,¹ but to labor that the newer forms of human endeavor may also be considered matters of duty, that the new ideals may be sanctified by the infusion of the religious spirit, that religious men may be quick to hearken to the claims of social obligation. Up to the limit of his powers, and wherever it is possible for him to participate in secular affairs without compromising his religious standing, he will do well to bring religion to bear upon matters of public moment, to sympathize with suffering on the part of classes and communities as he long has done with the miseries of the individual, to seek to assuage social distress, to study to uplift the downtrodden and the fallen classes in society, to strive to check all forms of social oppression and wrong. This is not socialism. It is not even that vague and curious growth which sometimes masquerades under the title, "Social Christianity." It is simply religious principle and religious practice developed in harmony with the progress, shall not those who believe in Providence say with the divinely guided progress, of the age.

But, the question will be raised, how does this program agree with the principles of the Christian Faith? Granting that so modest a participation in the social movement is proper for religion at large, it will still be asked: Is it in accord with the tenets of that religion which in its several forms is the dominant faith of the civilized world? To this query various answers will be given by the adherents of the different schools. Some, with a certain indefiniteness of thought which appears to be characteristic of the enthusiastic reformers of society, will urge

¹ Cf. F. G. Peabody, *Jesus Christ and the Social Question*, p. 35-6.

that Christianity is in its essence a means to social progress; summarizing their conclusions at times in a phrase which to them seems evident truth, but which to the mind of others verges hard on irreverence, "Christ the first socialist." In the opinion of the writer, however, this position, to which moreover reference has already been made, demands but little attention. For it lacks a sound exegetical basis, and it is unsupported by history; while it adds to imperfect acquaintance with the canons of Biblical interpretation a confusion in thinking which serves to render the reasonings of its advocates of more than doubtful validity. A party opposed to the former, and one whose views are more worthy of consideration, will challenge any alteration of religious methods in the direction of increased social activity as a departure from the teachings and example of our Lord. His method, it may forcibly be urged, emphasized the salvation of individuals rather than the reformation of classes; or, to put it more accurately, he centered his labors and those of his disciples upon the redemption of the individual, leaving the redemption of the community to follow from the regeneration of its members. Now, beyond all question this is a more accurate view of Christ's ministry than the one which has just been dismissed. In regard to it, I can only repeat with reverence that which has already been remarked in relation to the general question of individual and social religion. Like scientific analysis and historical experience, so the example of the Master points to the permanent significance of personality in the matter of the religious life. His aim was to enlighten the conscience, to purify the heart, to redeem the life. He allied himself with no political party; he announced no set of social maxims; he considered no questions and advanced no conclusions in regard to tendencies of thought and life so foreign to the movements of his time that they have come into the focus of discussion only through the later developments of modern culture.

Nevertheless, it would be idle to ignore the elements of social teaching present in the gospels. For although our Lord emphasized so distinctly the necessity of personal regeneration, it is evident from many features in his doctrine and his ministry

that he recognized also the reality of social relations;¹ while, in addition to the redemption of individuals, he set before his followers the ideal of a regenerate society. In this direction point not only his serene participation in the joys of social life, to the standing confusion of the precisian and the ascetic, not only his insistence on the sanctity of the family, his active compassion for the downtrodden and the suffering, his belief in the brotherhood of man; but, above all, his conception of the kingdom of God as the goal of Christian progress. Towards this kingdom the disciples were to aspire; for its coming they were enjoined to labor and to pray; in distinction to the kingdoms of the earth, its nature was to be spiritual and eternal, but it was also to be an organic body, under the headship of God manifested in his Son; and it was destined in its extension to cover all the earth.²

Moreover, these features of Christ's teaching had been foreshadowed by the work of his forerunners, if indeed it may not be said that certain phases of social religion come out more clearly in the best moments of the history of Israel than in the gospel record. For, in addition to the theocratic organization of the nation and the sense of solidarity which came to the chosen people from their relation to Jehovah, it is noticeable that the prophetic scriptures, as many writers of late have shown,¹ are pervaded by social ideals of a noble type. Thus the institutions of the national faith and the preaching of social righteousness alike encouraged escape from the one-sided individualism which has too often prevailed in religious thinking as in other departments of modern culture. Or, to return from the old covenant to the history of the new, there was a manifest development of analogous principles in the Apostolic church. In the work and the writings of the Apostle Paul, for instance, it is impossible to ignore the social factor. Was there ever a man more insistent than Paul upon the salvation of the individual? And yet was there ever one who gained clearer vision of a general redemption as he rose above the limitations of Judaism to his conception of Christianity as the universal faith?

¹ As Professor Shailer Mathews has shown in his admirable treatise, *The Social Teaching of Jesus*.

² Cf. Mathews, *op. cit.*, chap. III.

³ Cf. George Adam Smith, *Modern Criticism and the Preaching of the Old Testament*, Lecture VII.; *The Book of Isaiah*, I, pp. 14, 40 ff.

As before Israel had been the subject of divine favor, so now unto the Gentiles also was grace given that they might become God's children and might constitute a people unto the Lord. Not only were souls to be redeemed but also the age, until the present evil world should be replaced by one in which righteousness should prevail, and Christ be revered as king. The ideal of the heavenly inheritance is citizenship in a celestial commonwealth, wherein the believer has birthright share, even as the apostle himself was Roman born and knew by experience the benefits of citizenship in the earthly empire. In fine, throughout the scriptures, Old Testament and New, there runs a note of solidarity which as really demands recognition and consideration as the emphatic insistence on individual sin and need. In this way the present age is being helped by the movement of secular thinking to a better understanding of some of the deeper things of our religion. With the Prophets, with the Master, with Paul, with John, with Augustine, and with many of the profounder minds through the later Christian centuries, we are learning to appreciate the organic and the common as well as the individual and the personal elements in the faith.

Finally, in regard to whatever of social development may fall outside these boundaries, it will be important to adopt a broad, even an expansive view of Christianity rather than to cherish a narrow or mechanical interpretation of it. It may very well be that many questions of modern society, and many principles essential to the treatment of them, are not alluded to in any part of the Bible. Nay, for one, the writer would be as earnest in resisting attempts to read into the Scriptures all the round of current social doctrine as in deprecating the view which looks upon them as concerned solely with the religion of individual men. But there were two forms of preparation common to the religion of Israel and to Christianity for the phases of thought and life to which this discussion has been devoted. One of them has just been noted, the elements of solidarity and sociality, which, though they manifested themselves in varying degrees at various stages of Revelation, are characteristic of it as a whole. The second is broader than the first, but less direct, in spite of its universal application. It is best summed up in the words of

Paul to the Church at Philippi: "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," these things are in the highest sense Christian, for they breathe the very spirit of the gospel. In so far as the progress of the world increases the number and enlarges the scope of the things to which this spirit may be applied, it is not only the privilege, but the bounden duty of Christian men to bring them within the circle of their earnest interest. This duty, again, has itself a two-fold aspect. It is at once evangelistic and apologetic. Such possibilities of extending the range of Christian activity mean, on the one hand, an open door for fresh usefulness in Christ's service, they imply new and richer opportunities for hastening the coming of his kingdom. But they also bring an apologetic responsibility. For if Christianity with the lengthening centuries shall prove adapted, as it has in the past, to the growing needs of the world, new evidence of its truth will be created by the mere fact of this, its plastic sufficiency. But if considerable areas of human life shall be found foreign to its principles and impervious to its influence, then — though with reverence be it said — its truth will be exposed to new and grave attack, for it will have shown itself of less than universal application. Therefore, Christian men and the Christian church should shrink from the peril of bringing discredit on the faith by a timorous literalism, which, forgetting the example of the Master and his Disciples, hesitates to live in the light of open day, to bring religion into touch with the needs and the movements of the times. *Homo sum; humani nihil a me alienum puto*; thus singing, the pagan poet found nothing human of alien interest, seeing that he was himself a man. *Christianus sum; Christiani nihil a me alienum puto*; so the Christian thinker made religion the basis of his sympathy from the vantage-ground of faith. May we not unite the sentiments and venture a watchword for the Christian in our later age? *Christianus sum; humani nihil a me alienum puto*, Christianity in sympathy with essential and universal humanity! For who shall challenge the agreement of this motto with the mind of Christ?

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HOW CAN WE DETERMINE THE GUIDANCE OF THE HOLY SPIRIT?

It is assumed in this discussion that there is a Holy Spirit; that there is a means of communication between God and man; that the human mind is capable of receiving such impressions from the divine mind as may result in the determination of conduct.

The belief in a divine personality which we call the Holy Spirit is an article of faith, not a scientifically demonstrated fact, but the action of the Holy Spirit upon the human mind should be capable of investigation; it should be possible to formulate elementary laws, at least, of such action. The supernatural is in a realm by itself; it cannot be investigated. You may speculate about the existence of God, but you can report nothing, objectively, which can be classified as scientific fact. Your intuitive knowledge of God—your faith, and love, and reverence and worship,—all this is just as real as earth and sky, but it is in a different realm. When, however, the supernatural enters the natural sphere then it becomes amenable to natural laws and scientific classifications. God made the iron ore in the hills—you know that, though you cannot prove it. You cannot analyze God, but when God projects his creative energy into iron ore you can analyze the iron ore which he made. The personality of the Holy Spirit lies wholly within the spiritual realm, but when it comes to the reaction of the supernatural upon the individual the reaction must be capable of explanation. We may believe profoundly in the spirit world, but when it is claimed that the inhabitants of that world seek to revisit “the glimpses of the moon,” through the assistance of Mrs. Piper or any other material medium, we must subject the phenomena to the closest scientific scrutiny. We may believe in the personality of the Holy Spirit, and not even attempt to give an explanation of our belief. We are safely within the citadel of supernaturalism, and our position is impregnable, but when we talk about the action of the Holy

Spirit upon our personalities, then we must be cautious in our dogmatic statements unless we are prepared to back them up with some tangible explanation. When the Holy Spirit enters my mind and influences my action, he must work in accordance with the laws of my being. Some time I may become pure spirit, but for the present my nature is limited and bounded by an earthly environment, and my spirit dwells in an earthly habitation. I cannot hear without an auditory nerve, I cannot see without eyes, I cannot think without a brain. Herein lies one of the most touching aspects of the incarnation; the adaptation of the divine life to meet the demands of hands that must touch to be satisfied, and hearts that must be reached through the avenues of the senses. The best psychologists freely admit today that there may be an influence of mind upon mind without the intervention of outside physical media, but these "psychic waves," to coin a term, must act according to known laws when they reach the brain and make their impression. Of course there is much that is unexplained in the action of the mind. On the physical side, in the study of brain structure, and on the psychical side, in the study of the analysis of thought, beginnings only have been made, but all that we do know is of orderly and normal action. We postulate, then, a divine mind acting upon the human mind, but the study of that action must proceed upon orderly and rational lines.

A superficial view of the history of the subject and of the situation as it exists today will convince us of the necessity for such study. We find that the promoters of almost every dangerous delusion, of every fantastic distortion of religion, have claimed the guidance of the Holy Spirit. Almost every quack vendor of nostrums for soul or body claims to have received a secret from heaven. Almost every fanatic, harmless, or with a heart full of murder, claims to be inspired by the Holy Ghost. The poor weak soul wandering just on the hither verge of sanity, with its grievance against the social order or its plans for the sudden dawning of the millenium, believes implicitly that he, and he alone, receives daily messages from the skies. If a history should be written recounting the delusions, the cruelty, the crime, the bloodshed, which have been suffered by society because of a

false belief in the guidance of the Holy Spirit it would be a story of unparalleled sadness and horror. It is evident that many who have believed themselves to have been under the guidance of the Holy Spirit have simply been swept away by the fierce tides of their own passions, or have been victims of their own credulity. The importance of some method which will enable men to distinguish between the voice of God and the promptings of passion, or the delusions of superstition, is plainly evident. There is pressing need of such teaching today. We talk of living in a scientific age, but there is plenty of evidence that this is an extraordinarily credulous and superstitious age, and that there was never greater need of a rational interpretation of religious phenomena.

The following suggestions are offered as the basis of a rational teaching in regard to the influence of the Holy Spirit after it enters the sphere of individual consciousness.

I. The Holy Spirit will act in accordance with the fundamental laws of reason, and not in opposition to them.

God is not irrational. He cannot do an irrational act. He cannot prompt any man to do an irrational act. He may, he must, indeed, lead men to take their stand in opposition to custom and precedent, but he cannot influence them to do what is in violation of reason. He will ask no man to stultify the powers which he himself created. The question may be raised at this point, how shall we know what is in accordance with reason? The reply is this: That is reasonable which is found to be in accordance with known and demonstrated law, and that which comes to be accepted by the common consciousness of the race as in accordance with law and experience. This leaves room for any new fact or experience which may break into life. When a new fact is described and its place determined it becomes assimilated and accepted and enters into the permanent inheritance of humanity. Every new theory is sharply challenged, and accepted only as it accords with fact and experience. This process of selection is constantly going on. The Roentgen ray is a new phenomenon, but it takes its place in the domain of physics because the announcement of the theory is followed by

the scientific demonstration of the fact. On the other hand the experts of the patent office are constantly turning down devices which have no place in any orderly scheme of heaven or earth. It would seem that in any wholly sane moment any individual ought to be able to determine what is rational in the religious realm and what is not, — what is merely contrary to convention, and what is pure nonsense. To illustrate. You go into a community where evil is supreme. You are led to undertake a crusade against that evil. You find yourself single-handed and alone in the conflict with crime; but you feel, come what may, you must fight the battle out, and win the victory. You may be sure that this prompting, which may result in personal hardship and loss, which may cost you friendships, and involve risk of life itself, has a divine source. Suppose, however, that you have a theory that everybody ought to wear a seamless robe, because Christ wore one. You start a new denomination called the Seamless Robarians. You try to induce people to leave their churches and join your sect. You preach that all the evils of society would be overcome if everybody wore a seamless robe. If you commit this, or any similar folly, you may be sure that you are not guided by the Holy Spirit. All fads and conceits of religion may be tested in this way. I do not believe in Christian Science, because it is based upon principles which the common intellectual consciousness repudiates as irrational. Subject many of the statements of Mrs. Eddy to the test of the common laws of logic, and they prove to be nonsense. Turn them over to any schoolboy and he will tell you that they have no intelligible meaning. So with the singular delusion called Koreshanity. It is based upon principles which are in flat contradiction to some of the simplest laws of the universe. Your schoolboy again can demonstrate the whole thing to be irrational and false. Go through the whole list and you will find in them all the irrational cropping out, and the irrational is the hall-mark of delusion. The objection may be made that the persons who hold these beliefs are as sane as we are, and they are firmly convinced that they are under the guidance of the Holy Spirit. This opens upon an interesting field of psychology. The mind naturally seizes upon the unusual, but the unusual may quickly

become the habitual, each impression acting with cumulative force. So, in time, thought runs in well-worn grooves, as water runs in the courses which it has channeled for itself. The often used illustration of this tendency is the case of Charles Darwin, who lost all his appreciation of literature through his constant application to scientific studies. Men of this type are perfectly sane, but their minds have been so concentrated upon their favorite subjects that others are excluded. There is no harm in this so long as the specialization is upon some useful line, but let us go a step farther; the mind may specialize an irrational line of thought as well as a rational. In the sanest mind vagaries and fancies are floating; if any of these are encouraged they quickly make themselves at home. In a very short time the mind adjusts itself to the new conditions, and, so to speak, it rationalizes the irrational. Here is a person who merely "looks into" Christian Science. "There may be something in it after all, don't you know." And there are phases which at first sight have a not unreasonable aspect. The mind gets used to its new environment, it begins to adjust its machinery to the new conditions, it builds a complicated system out of the mental rubbish which it picks up, coherent in an artificially created coherency, sane in that irrational sanity which the bewildered mind manufactures for itself. Thus the person who began sane, and is now sane on every other subject, ends by persuading himself that Mrs. Eddy's vagaries are divine truth, that Dr. Dowie is a re-incarnation of Elijah, or that we live on the inside instead of the outside of the world. People of this type are not led by the Holy Spirit. They are self-hypnotized. They are lost in the mazes of their befogged self-consciousness. There is a clever story in a recent magazine. A prince wins the old king's daughter by convincing the monarch that he really possesses two valuable objects known as "bim-bams," instead of one. He does this by a complicated mathematical demonstration, which begins innocently, with $x=a$, and ends triumphantly with $2=1$. There is a fine moral here which is serious enough for universal attention. When, by any hocus-pocus of false reasoning, we find that our intellects are being buncoed into believing that $2=1$, or any other nonsense, let us not delude ourselves by

supposing that we are under the guidance of the Holy Spirit; let us consult a specialist in nervous diseases, or take a vacation, until the sun and the wind have cleared the cobwebs from our brains.

II. The Holy Spirit will act along the general lines of historic development.

The Christ came as the consummation of a plan of orderly development. God has a plan in history, and he uses men to carry it out. He may expect his workmen to make bricks without straw; to toil in the darkness and the storm; to mix their mortar with blood; but he will not ask them to build anything which is grotesque or useless. His plans are based upon the everlasting principles of divine architecture, and they are developed steadily and consistently through the ages. The pioneers of the anti-slavery movement were called fanatics, but any student of history might have seen that they were right, because the historic development of the race was clearly against the institution of slavery. Ever since the American and the French revolutions the tide had been setting irresistibly toward individualistic freedom, and slavery was doomed because it had no place in the far-reaching plans of God for his children. Any movement, secular or religious, in order to claim the initiative of the Holy Spirit must have for its object the betterment of humanity, and it must proceed along lines of historic development. It must aim to do something for men — to make them better and freer — and it must do it, not necessarily by traditional methods, but by methods which take into account the constitution of society and the modes of progress necessitated by that constitution. For example, the many attempts to found exclusive communistic communities have all been failures because they violate the fundamental laws of nature and ignore the lessons of history, but we may be sure that the impulse which leads a man to build a house beautiful in the heart of the slums, sharing his privileges of wealth and culture with his less fortunate brothers, has something divine behind it, because it is based upon principles of social and economic service. Here is a method for determining the guidance of the Holy Spirit which is very commonly

neglected. In religion, strong emotion has too often been regarded as the sure test of inspiration. Emotion has no value unless it is backed by the sanity of experience. Is this enterprise, public or private, in line with that historic development toward universal human brotherhood which began with Jesus and continues in accordance with his plans? — that is the decisive question.

III. The Holy Spirit will work with and not against the current of greatest capability for service.

There is a law of the conservation of spiritual as well as of physical energy. God is practical. He does not wantonly waste his resources. He may take a man from the sheep-fold and set him on the throne, but that is because this particular shepherd has the innate capacity for ruling. Let another shepherd, on the next farm, believing that because God exalts one of his class he must exalt every one — let him aspire to the throne and he gets only a cracked pate for his pains. I knew a young man who was an excellent grocery clerk who thought that the Holy Spirit had called him to the ministry. It so happened that he had physical defects, and mental limitations, which disqualified him for the ministry, and he spent much time and money before he made one of the greatest discoveries which a man can make, — that God may have a use which is high and noble for grocery clerks as well as for ministers. This does not mean that God always works in the direction of personal inclination. He may energize in a man's life squarely across that line, but he will not waste any time in putting round pegs into square holes if he is allowed to have his way. He will put men where they will do the greatest amount of work with the greatest efficiency and the least waste of energy. Again, this does not mean that God will spare a man in his work, or that he wishes his workmen to be without ambition. Quite the reverse. A man cannot have the Spirit of God in him and rust out, but the energy of the man will go farther, and accomplish greater results, if he is in the right place and doing the right work.

IV. The Bible is an aid in determining the guidance of the Holy Spirit.

It is necessary to use this method with great caution. Every statement of the Bible is not applicable to every experience of every individual on every occasion. It is strange that such a warning should be necessary, but it unquestionably is necessary. Every fanatic who advocates a false and dangerous system not only claims the guidance of the Holy Spirit, but he uses the Bible to substantiate his claim. A book has recently come under my observation which exploits as crazy a scheme of religion as ever emanated from any mind outside a madhouse, and the pages of the book are as thickly sprinkled with scripture texts as a neglected mowing field with daisies. The author might just as well have used the Farmer's Almanac as the Bible to support his position; but when you attempt to argue with such a man, he simply replies that you are an atheist and a despiser of the word of God. Nothing is so sorely needed today as a sane yet wholly reverent and constructive interpretation of the Bible. It is not to be made a fetish, nor a book of necromancy. It is a glorious book, a divine book, an inspired book, a book blazing with light, and throbbing with power; but any utterance in its pages is decisive in regard to the conduct of the individual here and now only as it has direct and personal application to the life and conditions of the present. What is the use of the Holy Spirit unless he gives an original impulse to life and character? The Holy Spirit is God speaking here and now, filling the chambers of my soul with the insistence of his demands. If I am in doubt as to what the message means, if I am perplexed and afraid, then I may turn to the Bible and learn from the experience of men under similar stress; but to juggle with unrelated texts to support some elaborate structure of dogma or to justify some doubtful procedure of conduct is the worst kind of sacrilege.

V. The Holy Spirit will exert his influence over the lives of men upon the spiritual side of their natures and in the interests of the kingdom of God.

Here is an infallible test. If the element of selfishness enters into the case the Holy Spirit is necessarily absent. The Holy Spirit will not advise the church member who speculates in stocks as to the next turn of the market; but if the Christian lacks wisdom upon spiritual matters, and the chances are that he

does, he may confidently expect enlightenment from God. At the same time the sphere of the influence of the Holy Spirit ought to be steadily widened. The world has grievously sinned because it has shut God out of life, but we must beware how we attempt to bring him into life. We have a vague idea that there ought to be no division of life into secular and sacred spheres, that God ought to be all-pervasive in affairs, as he is in nature. We feel that the presence of God ought to be felt in business. We say so in our prayers; but God cannot come into business until the selfish motive goes out of business. To talk about the presence of God on the stock exchange or in the offices of some of the great business concerns would be sheer blasphemy. But, why not? He ought to be there. Many a time he has made glorious the humble shop of some poor weaver or shoemaker. He is not there because there is no spiritual purpose, no spiritual atmosphere; and he will never come until we begin at the bottom and change completely the spirit of commercialism. This does not mean that the Holy Spirit may not come into a supremely self-centered life, arrest it, and turn the tide of its energies Godward, but this new influence will be wholly for purposes of redemption and transformation. The sphere of the influence of the Holy Spirit is the kingdom of God. We should, then, strive constantly to enlarge that sphere, until the "kingdom of the world is become the kingdom of our Lord and of his Christ"—a kingdom wholly pervaded by the influence of the Holy Spirit.

We may determine the guidance of the Holy Spirit by the use of our sanctified common sense; by keeping sane; by walking in the highroad, and not in the byways of thought; by reference to the common Christian consciousness; by verifying our own reason through a comparison with the results of historic development and the spiritual experience of the race as shown in the Bible, as the mariner adjusts his instruments by reference to the eternal stars; by using the capacities and talents which God gave us; by living in the atmosphere of service to our fellow men and to our Lord and Master Jesus Christ.

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THE BANTU LANGUAGES.

This paper has been prepared by request. The writer distinctly disavows any pretensions to being a philologist, nor does he claim to be an original investigator in this field. It should be stated, however, that from early childhood he has been so intimately conversant with the Zulu, a principal representative of the Bantu, that he often has dreamed in it; and that he has a slight knowledge of several of the other Bantu languages.

These languages are sometimes known as the Zingian, from the Persian *zindj*, signifying black.

The natives on the east coast of Africa have been known by this name for more than ten centuries. It seems unfortunate that this word has not been generally adopted to signify the languages which at present are called Bantu. Another term not infrequently used to define the speech of these races is the word Kafir, which, as is well enough known, means infidel, hence quite inappropriate to designate a language.

Between the years 1852 and 1853 several scholars independently conjectured that there exists an extensive body of languages, in South Africa, closely related to each other and remarkably unrelated to any of the written tongues with which philologists were familiar.

To mark this class, Dr. Barth suggested the prefix "BA." But as "BA" is a shortened form of only one of the sixteen prefixes peculiar to this group of languages, it would not adequately represent these languages. Dr. Bleek, in his Comparative Grammar, published in 1862, uses the word "BA-ntu," which is the plural of the noun meaning person. Thus the South Africans, when they first saw white people, called them not *Bantu* — human beings, but *Abelungu* — Gods.

It would have been better to have dropped the variable prefix "BA," and to have retained the root "NTU" as the name to

designate the languages under discussion. The term Bantu has, however, become imbedded in the literature on the languages, so they will continue to be known by that name.

This article will point out the geographical boundaries of the Bantu field; will show what languages have influenced this group; will indicate some of the characteristics of the Bantu people (will *not* attempt to discuss the larger question of the origin of the Bantus and their language); will quote the opinions of scholars in regard to this class of languages; will raise the question as to which is the mother tongue; will give the general characteristics of the Bantu tongues in general, and of the Zulu in particular, as a representative language of this great family, and will add a list of Bible translations in these languages.

In general, the Bantu-speaking races occupy the continent of Africa south of a line drawn diagonally across from the Equator on the coast to the east, to the Camaroon Mountains in the west, and they are estimated, at the lowest figures, to exceed fifty million souls.

Down into the northeastern section extends a narrow territory occupied by the Massai, speaking a language closely allied to the Galla, to the north, whose tongue is Hamitic, and far removed from the Bantu. But in very many ways the Massai resemble their Bantu neighbors. Probably it would not be difficult to find a plausible explanation of this seeming philological and ethnological anomaly. For down in the southwest corner of the Bantu field there is a tribe, the Hill Damara, who, in everything except language, are Bantus. They speak one of the Namaqua dialects, — a Hottentot language. An analogous instance is found also in the Upper Zambezi, where the great Rotse tribe has substituted the language of their Kololo conquerors for their own. Both of their languages are Bantu. About fifty years ago, or less, the Rotse slaves put to death the whole Kololo male population; and instead of reverting to their own dialect they adopted the tongue of their oppressors, which they use to this day.

The Bantu tribes along the northern border are in contact with negro-speaking races; people who but for their language might easily pass for Bantus.

This Negroid group, though resembling the Bantu in that it too is a genderless language, differs widely from it. Very naturally all along the line of contact these languages have affected each other.

In the Aruwimi Forest there are the Pygmies speaking a language very much like Bantu — if the list of Pygmy words given in Stanley's *Darkest Africa* can be trusted. In a late magazine Sir Harry Johnson writes: "The Dwarfs appear to have *no* language of their own, but simply to talk, more or less imperfectly, the tongue of their big negro (Bantu) neighbors. Their pronunciation of these languages is imperfect, and they are much given to replacing certain consonants with little gasps, and sometimes by a sound which faintly recalls the South African click." But why Sir Harry is so bold as to suggest that these little folk have *no* language of their own does not appear, unless he may wish to give the impression more vividly that the Pygmies are very little higher than the apes. However that may be, the president of the Anthropological Society, London, in his last annual address, pointed out that even hens have a few sounds which they use when they wish to communicate with their fellow hens. In point of fact, it is known that the Bantu neighbors of the Hottentot and Bushmen in the southern extremity of Africa do not learn their language; so that if the Bushmen or the Hottentots would communicate with the Bantus they must use the Bantu. True, there are those who claim that the Bantu people who live near the Hottentots get the "clicks" from them.

The Arabic has produced a marked effect on the Suahili and other dialects of the Bantu. In the western part of the island of Madagascar the Sakalava is a Bantu tongue; here the Bantu has come under the influence of the Hova.

Lastly comes the influence of the Europeans; Portuguese on the east and west, and the English and Dutch in the south have supplied no inconsiderable list of words to the Bantu languages with which they have come in contact. Moreover the foreigners in South Africa through laziness, lack of education, and a feeling of superiority, which prevents the honest effort to master the

language of the natives, introduced a lingo popularly known as "Kitchen Kafir."

This unscientific production and miserable jargon is fast becoming the common vehicle of communication between the white and black population at all the great industrial centers in South Africa.

Kitchen Kafir is an attempt (1) to speak the native language with the foreign idiom on the one hand, and foreign words with the native idiom on the other; (2) to Europeanize native words on the one hand, and on the other hand to Bantuize European words, and all these grammatico-philological gymnastics done in one sentence.

For instance, the command, "Boy, boil the water", the Zulu would render, "*Mfana bilisa amanzi*", which is, "cause the water to boil." This sentence would be given thus in "Kitchen Kafir": "*Mfan, kookisa lo manzi.*"

Here the order of the words is in accord with the English idiom; the idiom in the thought — cause the water to boil — is Zulu; *Mfan* is an Englished Zulu word; *kookisa* is a Zuluized English word. Sometimes words are strung together from several languages, as in the following: "*Vootzag lo flat-irons, woza.lapa lo kettle!*" where the Dutch, English, and the Zulu all lend a hand; this being, literally translated, "Get out! that flat-iron, come here kettle!" Which extraordinary sentence being done into English is, "Remove the flat-iron and put on the kettle." This "Kitchen Kafir" is a monument to necessity, when goaded on to invent something to satisfy indolence, ignorance, and conceit.

It does seem remarkable that the Bantu, though spread over so wide an area, having so little intercommunication between its own members, coming in contact, for so long a period, with so many and diverse influences, has, notwithstanding, maintained its original grammar, and has retained its vocabulary largely intact.

We shall next glance at a few general characteristics of the Bantu people. To begin with, let us take Camoen's supposed description of the Hottentots, since his picture answers well enough

for the Bantu races, who, as a rule, are more agricultural and pastoral than warlike.

The tenants of the coast, a festive band
With dances, meet us on the yellow sand.
Their brides on slow-paced oxen rode behind.
The spreading horns with festive garlands twined
Bespoke the dewlapped beeves their proudest boast
Of all their bestial store they loved the most.
By turns the husbands and the brides prolong
The various measures of the rural song;
Now to the dance the rustic reeds resound;
The dancer's heel, light quivering, beats the ground;
And now the lambs around them bleating stray,
Feed from their hands, or round them frisking play.
Methought I saw the sylvan reign of Pan,
And heard the music of the Mantuan Swan;
With smiles we hail them, and with joy behold
The blissful manners of the Age of Gold.

Add that these simple barbarians had scanty covering for their nakedness, and often none at all, that they had no permanent dwellings, and that their most serious occupation was to satisfy their appetites, and we have one picture of the Bantu.

But a more intimate knowledge shows them to be possessed of institutions, which are commonly called civilized; yet, as carried on by the Bantu, might be termed barbarous.

They are an illiterate race, and have left no monuments to mark their history. There are a few writers who cling to the notion that the wonderful Zimbabwe ruins, so called, in Rhodesia, are the work of the ancient Bantu races.

Barbarians they are, it is true, but they have passed the patriarchal age and have comprehensive systems which show an understanding of the science of government. Laws are passed in council, taxes levied, and justice administered in accord with their standards. Many keep standing armies, which develop great strategy, show bravery and loyalty. Their kings and chiefs are too often tyrannical and cruel; but women are allowed to rule, and even the despot retains his power by the sufferance of the people. For, while they have no such thing as a constitutional monarchy, the undesirable ruler is disposed of by the people, sooner or later, and a more acceptable scion of royal blood placed in his stead.

The sanctity of the family, according to their ideas of sanctity, is upheld. Even parental authority is frequently maintained. In many Bantu states the boys and the girls must pass through a prescribed training before they are eligible for marriage or office. A system of dowry is very generally practiced, which produces domestic slavery, polygamy, and other hardships for the woman, but conserves the peculiar institutions of the race and assists to perpetuate the race itself. In fact these races, as a rule, are governed in the individual, the family, the social, the political, the military, and religious life by an unwritten code of laws, which admirably secures the ideals—low, it is true—which they have in view. That these laws and customs exist, the casual observer little dreams.

Among many of them the cattle are tamed, although they never use the ox for draught purposes. Everywhere the dog, the goat, the sheep, and the fowl are domesticated.

It would be a difficult task to prove that they have not domesticated the melon, the egg-plant, the sugar-cane, the manioc, the castor-oil plant, the cotton tree, the yams, the peanut (ground nuts), the palm tree, and the banana, besides a dozen other varieties of vegetables and leguminous vines. They have developed at least twenty varieties of grain; and many tribes fairly live upon the fruit of their banana plantations. They brew their own beer, and get drunk like any other civilized folk. They are no mean cultivators of the soil; they understand the rotation of crops and the value of manures.

They smelt ore, both iron and copper, using the bellows and charcoal. They manufacture needles, rings, wire, beads, knives, swords, battle-axes, spears, arrow-heads, hoes, and musical instruments of iron and copper. With their tools they make canoes and boats in which they venture into the open sea. They erect temporary bridges. They are acquainted with the art of sewing, and can weave cloth out of cotton and bark fibre. They utilize the wild rubber to make the hammer heads for the dulcimers. The potter's art has always been known to them.

Several professions are found among them. There is the herb doctor, the spiritistic medium, and the rain doctor.

The belief in immortality appears to be universal among these people, and they entertain notions of an original first cause.

As Carlyle says, "their religious ideas are vain and fantastical," still it is important to know, if we would understand the natives, that these have been wrought into a compact and powerful religious system. They have their holy places, their holy mountains, their holy springs, their magical waters by which they purify the tribe and strengthen it for battle, the fetish to protect the individual from harm, their prayer for protection, their sacrifices for propitiating the spirits of their ancestors.

And yet these people have little or no commerce, except in wives, build no cities, and are occupied mostly in litigation over their wives, in making and in drinking beer, in accusing each other of witchcraft, and in devising and carrying out raids.

We next inquire if the language spoken by these barbarians correctly reflects the culture, or rather lack of culture, which seems to characterize them? Has it unattractive forms and limited powers?

All scholars who have examined these Bantu tongues are unanimously enthusiastic over their properties, and are fascinated by their characteristics.

Dr. Livingstone refers to the Bantu as a language in which there are scores of words to indicate every variety of gait, lounging, and swaggering. Each mode of walking is expressed by words, and more words are used to describe the different kinds of fools than he had tried to count.

The author of the Zulu-Kafir Dictionary is struck with its minute accuracy and fullness of expression, and its copiousness of form. The Suahili, the Zulu, the Suto, the Herero, the Bunda, the Kongo, the Pongwe, and the Dualla are described by those who know them, as vehicles of speech unparalleled in melody and comprehensiveness, able by their grammatical method to express every shade of thought, and out of the wealth of their word-store, when properly developed, sufficient to convey every idea, however obscure, without demanding loan words from the more cultivated tongues.

These languages, however, appear to be of greater import than is implied by their beauty and regularity of form and power of expression merely. No less an authority than Max Müller says: "The importance of the study of the Bantu languages to the scientific study of language, has been becoming more and more important to every philologist."

Forty years ago, Dr. Bleek, the South African philologist, wrote these prophetic words: "The importance of the study of South African languages of the Kafir and the Hottentot, for comparative philology, or the so-called 'science of language,' cannot be over valued. Nay, it is, perhaps, not too much to say that similar results may at present be expected from a deeper study of such primitive forms of language as the Kafir and Hottentot exhibit, as followed at the beginning of the century the discovery of Sanscrit and the comparative researches of the oriental scholars.

"The origin of grammatical forms of gender and number, the etymology of pronouns, and many other questions of the highest interest to the philologist, find their true solution in southern Africa."

And Klobe arrives at this startling conclusion: "For, whilst in Aryan and other families of speech, the science of language must be content to begin with roots as its ultimate facts, we are in Bantu, where we find language in an earlier stage of development, enabled to discover the very first laws by which language was formed, and to restore the original concord between language and nature, words, and things."

After reading such encomiums on the Bantu tongue, by men of repute, naturally the question seriously presents itself, how is the apparently uncivilized condition of the people to be harmonized with their seemingly highly developed language?

To this question no satisfactory answer has been offered. The phenomenon itself seems to indicate that there are basic facts in regard to both language and people yet to be discovered, and that certain generally accepted theories as to what language is, how it originated, and what its civilizing power, require revision.

Dohne writes: "That if we consider that the people who

speak the Bantu are, with slight exceptions, living in a state of barbarism, a strong impression is created that it was once the language of a race possessed of a higher cultivation than the present Kafir, all traces of whose excellence is lost in remote antiquity."

Merensky, on the other hand, maintains that the development and beauty of the Bantu languages, which surprise everyone who has really insight into them, and which have been to them a ground for supposing that these people must have originally stood on a higher platform of culture, really prove nothing of the sort. For when the mental and intellectual culture of a people declines, its language declines all the more that it does not possess written words, and on this account the language, as it lives in the tongue, is always the exact expression of its intellectual force. As then the development and beauty of the Bantu tongue is not to be ignored, he believes the conclusion is justified, that the mental powers of the Kafirs are greater than we are usually inclined to admit.

A somewhat different view from either is advanced by the bishop of Grahamstown, South Africa: Instead of these uncivilized races being in a state of development toward fullness and capacity, he writes, we find the tendency of the language is to degenerate, to get worn down, simplifying conjugations, and losing inflections. Against this position it may be argued that the inflectional decay of a language, a stage through which all languages pass to a greater or less extent, is no sign of the degeneration of that language; it is in the science of language, a stage of development, rather than of decay.

On the whole the present writer is inclined to the opinion that the Bantus once enjoyed a higher civilization.

The Bantus live in a country which supports them with little exertion, and in a climate which renders clothing more or less superfluous, and in which houses are not a necessity; common dangers, peculiar social institutions, love of litigation, and other mental and moral tendencies of their natures, tend to make the Bantu segregate; these facts might account for a retrograde movement in the arts and sciences on the one hand, and for the retention of their language in its excellence on the other hand.

In the ease of living the hand might forget her cunning, while in the ceaseless gossip about the campfires and the endless disputes in the assemblies the language might retain its strength.

At any rate it is known from the writings of the Arab Mas'ouda that the Zindj (Bantu), so early as the eighth century, are said to express themselves with elegance, and are natural orators.

When we attempt to determine which is the mother tongue of the Bantu difficulties arise which cannot be overcome with our present information.

Kolbe confidently holds up the Herero as the most primitive, since it has retained in one shape or another all the prefixes in the sixteen classes into which nouns are divided in the Bantu. There is good ground for rejecting this claim, since there is at least one other, the "Kamba," which has the sixteen classes, but shows itself in many ways to be inferior to the Herero.

Torrend, on the other hand, argues that the Tonga of the Middle Zambezi, "represents well the proper features of the larger number of the Bantu languages." Lewis Grout has well shown the absurdity of this position. There are other writers, who make similar claims for the branches of the Bantu with which they are particularly acquainted. Mr. E. Holman Bentley, in his grammar of the Kongo, wisely remarks: "There is always a danger that one who has for years given himself to the study of a language previously unknown should begin to consider that particular language the most interesting of all the members of the family, sometimes to consider it the root of all, or at least the nearest to the absolute radical."

Nevertheless, for practical purposes, we may with good reason adopt one as a standard. Grout, Dohne, Bleek, and others advocate the Zulu as the standard, being the "best representative, most original, and complete of the Bantu family, having in general the most original and best preserved ancient forms." As for instance the pronoun of the first person singular in the Zulu is NGI, in other Bantu languages it is NDI, NZI, NI, KE, KI, MI, etc. The Kongo and Angola also have NGI, but in the plural they contract the full Zulu form ABA to A and BE, respectively.

There are other reasons for giving prominence to the Zulu. More than seventy of the Bantu languages have been reduced to writing. Of these the Kongo, The Angola, the Dualla, the Mpongwe, the Suahili, the Sutu, and the Chuana have received especial attention; but the greatest amount of work has been accomplished in the Zulu cluster. Thirteen grammars and dictionaries have been published in the Zulu and its varieties the Xosa and the Mpondo, and there is a manuscript grammar of the Angoni, the Zulu variety in Nyassa-land; hymn books, bibles, text books (and *newspapers* owned, printed, and published by natives) are all to be found in the Zulu and the Xosa; but not in any other of the Bantu group. It claims precedence because of the amount of literary work done in it.

Again, the territory occupied by the Zulu cluster is clearly defined, and the number of aborigines who use the Zulu and its varieties is officially estimated. Kaffraria, Pondoland, Natal, Zululand, Swaziland, Tongaland, Gasaland, Mandebeleland, Ngoni-land are occupied by people who speak the Zulu varieties; Dr. Cust calls them dialects. They number about two million souls.

Finally, the fact that wherever the Zulu and his cousins have gone among the other Bantu tribes the Zulu has downed the other tongues and become the court language, shows an inherent superiority of either the Zulu language or of the Zulus, which demands that this language should be recognized as one of the most important of the whole group.

It remains to state a few of the characteristics of the Bantu and of the Zulu in particular.

To begin with, the student who would get a correct notion of any Bantu tongue must forget all he has learned about the classical and modern European languages. Gender and inflection and such like things must be cast aside.

Dr. Bleek clearly stated the chief characteristics of these languages to be "that the pronouns were originally from the derivative prefixes of the nouns." The main distinctive feature "is a concord of the pronouns, and of every part of speech in the formation of which pronouns are employed (*e. g.*, adjectives and verbs), with the nouns to which they respectively refer, and the

hereby caused distribution of nouns into classes. This concord is evidently produced through the original identity of each pronoun with the respective derivative particle of the nouns which may be represented by it."

The Bantu is then a prefix-pronominal in distinction from a suffix-pronominal language. Also because the classes of nouns seem to have no reference to the distinction of sex in nature it is called a non-sex-denoting or a genderless language.

Quoting from Davis' grammar of the Kafir language we learn more particularly that "with the exception of a change of termination of the ablative case of the noun, and five changes of which the verb is susceptible in the principal tenses, the whole business of declension, conjugation, etc., is carried on by prefixes, and by changes which take place in the initial letters, or syllables of words subject to grammatical government. By this principle of the language, there arises the repetition of the same letter or letters in the commencement of several words in the same sentence. A kind of alliteration is sustained by them, and in addition to the precision which they impart to the language, they promote its euphony."

Hence for any one who wishes to study the Bantu language, it is of prime importance to learn first how to analyze substantives, that is, how to distinguish in them the classifier from the stem or to separate the determining element from the stem or determined element.

It is uncertain to whom belongs the honor of having first reduced a Bantu language to writing. Bentley tells that in 1624 in Lisbon, Matheus Cardoso translated at the court of Kongo a treatise on Christian doctrine, and that in 1650 Vetralla, a Capuchin missionary, published in Rome a vocabulary in four columns of Kongo, Portuguese, Latin, and Italian. Appleyard's grammar of the Kafir language, Kingwilliamstown, 1850, and Schreuder's Zulu grammar in the same year appear to be the earliest works in the Zulu cluster. The difficulty in the task of reducing a language to writing has been somewhat exaggerated. Bearing in mind that, since to reduce an unwritten language, the phonetic principle must of necessity govern, it cannot be such a dreadfully hard task to transcribe the whole vocabulary, pro-

vided the meanings of the words have been learned, for the majority of consonantal and vowel sounds are alike in most languages. True, the work of learning a language by ear and gesture is a little troublesome; but this is constantly being done on the continent and in America too. While then it is simple enough to transcribe the word in Zulu — *hamba*, as easy as to write the English equivalent “go”; to discover all the laws which determine the interdependence of letters, words, and sentences, to trace their formations, modifications, and to mark every exception, in this larger sense of finding the grammatical science of an illiterate tongue, and to transcribe all this — that is the work of genius. He who successfully accomplishes it must be a scholar, and possessed of a musical ear also.

The first difficulty met in writing Zulu words was to determine the signs with which to represent sounds occurring in the Zulu, but for which there were no characters in the written alphabets.

Among these is the sound represented in the Welsh by “ll,” or a sound closely resembling it. In the Zulu it occurs in the aspirate and unaspirate form, as do so many of the consonants, reminding us of the dagesh forte and lene of the Hebrew. The hard sound the missionaries represented by two letters, “hl,” and the soft sound by “dhl,” erroneously representing a simple sound by a combination of letters. These sounds are fricative.

Again the sounds, which are called “clicks,” were difficult to represent on paper, although they are not so unfamiliar to civilized people as some would have us think. The clicks, about which so much has been remarked, are simply explosive consonants.

Those who have discussed elementary sounds have made the “clicks” greater curiosities than they really are. These clicks are generally loaded on to the Hottentots, and it is suggested that they may have obtained them from the bats and the baboons, since these animals produce similar sounds. Would it not be as reasonable to argue that *we* obtained the sound “b,” for instance, from the dog, because that useful animal produces the sound when he barks.

Bleek, Lepsius, and even Colenso think that the Zulu borrowed the clicks from the Hottentots, claiming that "the occurrence of clicks in the Kafir dialects decreases almost in proportion to their distance from the Hottentot border." And "it is generally supposed that the sounds called clicks are a modern intrusion into the alliterative class of languages, arising from intercourse with the Hottentots. That the clicks are not native to the alliterative language is quite in accordance with the theory I have formed of their nature."

The present writer questions these conclusions. In the first place Bleek with many others is wrong in accrediting the Zulu and Xosa with three instead of four clicks. The term click is purely arbitrary and misleading. Bleek, Grout, and Colenso recognize a fourth sound which they term a "faucal explosive." Now all these clicking sounds are explosive consonants, one a faucal, one palatal, one dental, and one lateral.

In the next place the Chuana and the Herero, which are nearest neighbors to the Hottentot, do not possess any of the Hottentot clicks. Again, far from the Hottentot, the Suahili has one of the clicks and the Galla two, all of them said to be like the South African click. Moreover there are two new clicks, which have been discovered by the writer in the Nado, southeast Africa, which tribe is far removed from the Hottentots. These latter clicks, which are labial clicks, are not heard in the Hottentot. One of these resembles the sound made by the Spaniards to urge their horses. Clicks, we are told, occur in the Circassian tongue.

In the Iche language spoken in Guatemala two clicks are found, which, from their description, leave little doubt that they are the same as the South African. And it may be that the Hebrew "ayin," a faucal explosive, is a click, for the sound in the Zulu produced in the back of the throat, and not represented by grammarians, is the hardened form of the lateral explosive click of Zulu X, and produced in the throat.

Professor Lepsius himself, while charging these clicks to the Hottentots, remarks in the same sentence, "we often produce these same clicks by the same movements of the tongue, but do not use them as articulate elements of speech."

While we agree with Dr. Buhler, who argues that "the possibility of the borrowing of sounds by one language from another has never yet been proved," and that, "comparative philologists have admitted loan theories too easily without examining facts," and are willing to admit that the Zulu and the other tribes in South Africa may have been influenced by the Hottentots in their use of clicks, we suggest that the clicking propensity is probably the property of all races, and that the clicks are among the most elemental sounds of human speech.

One of the first, if not the first sound made by the babe is the snapping of the tongue against the roof of the mouth, and so, too, the smacking of the lips. We all employ the lateral click to urge the horses, and the old ladies at least still employ the dental click to express their approval. And there are few people in the world who do not use the kissing click. Surely these expressions, as used by intelligent beings, express thought, are exclamations, words, with as much right to be in the dictionary as "Haw" and "Gee." Professor Lepsius does not appear to be correct, then, in remarking that "we do not use them as articulate elements of speech." In casting about for characters to represent these clicks, the missionaries took the letter "c," and used it to mark the dental click, placing its soft sound under "s," and its hard sound under "k." In like fashion they treated "q" and "x," using the first for the palatal, and the latter for the lateral click. Colenso, who recognized the fourth click, proposed the capital letter X to represent it.

Endless confusion has come, because the various missionaries did not adopt uniform letters to indicate the same sounds in all the Bantu languages. So serious did the question appear that representative societies induced Professor Lepsius of Berlin to invent a universal alphabet for the use of the missionaries in reducing illiterate languages to writing. But, although several writers used the "Standard Alphabet," among them Grout in his Zulu grammar, first edition, for various reasons it has not been popular, and is not likely to become generally used.

Another feature of the Zulu is its musical flow. This is occasioned by the vowels which open and close each word, and

by a metrical effect produced by placing the principal accent upon the penult in most words.

Another interesting peculiarity is, that all personal nouns are of one class; because of this law we learn that the Zulus believe in a personal being who originated all things. His name is Unkulunkulu, a word which by its form *must* belong to the class of personal nouns.

The provision which this language makes for forming words from one root is almost amazing. Take the simple form, *hamba*, from this we get the following words in actual use: *Hambeka*, "goable," passable as a road; *hambisca*, cause to go; *hambela*, go for; *hambana*, to visit; *hamba hamba*, go indefinitely; *hambekela*, a bit farther go; *hambekisa*, cause to make to go; *hambekisana*, cause to make one another go; *hambiseka*, moveable; *hambisela*, cause to go for; *hambisana*, to accompany one another; *hambelana*, visit one another; *hambesisana*, make each other go strenuously; *hambesisa*, go strenuously.

Put an "*uku*" as a prefix to each of these forms and that will make them nouns with the form of the infinitive.

Also, *umhambi*, noun (proper), masculine; *unomahambi*, noun (proper), feminine; *isihambi*, traveler.

Any one or all of the foregoing except the "*uku*" list can be turned into proper nouns masculine or feminine. This gives at least thirty-two different words from *hamba*. *Umhambima*, a wanderer, and an endless chain of such compound words, might be given; all in actual use or would be instantly recognized if put to use — such words as *hambedhla*, goes eating; *hamefa*, goes dying, etc.

But enough to indicate the unusual capacity of the language to manufacture words. This article is not a grammatical note, else we might go on almost indefinitely showing the power of the language for expansion. Any who wish to pursue the subject may examine the different grammars of the Zulu and the kindred tongues.

It should be remarked that the multitudinousness of its forms renders it cumbersome. It might be called also an objective rather than a subjective language, the language of a people who do not reflect, do not examine into causes and effects. An

unscientific, unphilosophical folk are the Bantus, who deal in little outside of that which affects their senses.

We might expect the Zulus to be clear, exact, and truthful, as their language is regular and discriminating. But not so; the wonder rather is that the language has retained so much of its purity under the unmoral treatment it has received. The native Zulu delights in hyperbole and exaggeration, and hidden half truths. "Badly nice," is his way to express very nice. When still miles away he exclaims, "We have reached home!" In a passion he says to his antagonist, "You! You are dead!"

So, again, he is ever seeking to hide the real meaning by concocting new words and phrases, and giving them a double meaning; and the women make up a vocabulary all their own so as not to be understood. These habits of the Zulu and the Bantus generally make it difficult for foreigners to understand them. Theirs is a language of diplomacy.

The excellence of this and other Bantu languages, the persistence with which the natives cling to them, and the lack of literary production in these languages, make the demand for Bantu literature great.

The Bantu tongue will last as long as the race, and the race will continue so long as the bright moonlight shines in the clear southern skies, and the southern cross adorns the heavens.

Grout has well said: To aid in selecting and consolidating the best elements of all the best members of the Bantu family of languages into one rich, strong, flexible, yet simple, chaste, expressive whole should be the aim of every missionary and scholar that can have a part in such a blessed work for such a race and language, in these wonderful, changeful, reconstructive days through which we and they are now passing.

A final word as to the Bible translation in the Bantu languages. The early Roman Catholic missionaries seem to have done nothing in Bible translation. From the date of the first Protestant Missions to the Bantus, it has been the untiring aim of missionaries who were students to render the Word of God into the various languages of the Bantu nations. Numerous worthy translations have been made by devout men whose priv-

ilege it has been to adorn a naturally sensuous language with the spiritual truths of Revelation.

The whole Bible has been translated into the Mpongwe, Xosa, Chuana, Sutut, Zulu, Dualla, Suahili, Ganda, Yoruba. The New Testament, and in some instances many books of the Old Testament, have been translated and published into the Pedi, Dikele, Herero, Gwamba, Nyao, Ibo, Njanja, Tonga, Benga, Kongo. The gospels have been published in Kuanyama, Shitswa, Sukuma, Manjanja, Isubu, Bulu, Bangi, Bangala. Into the Bondei, Gogo, Kaguru, Chagga, Toro, Angoni, Floti, Matthew has been translated. Mark's Gospel only is found in the Mwamba, Kuga, Timbuka, Mambwe, Pokomo, Sagala, Sena, Ovampo. The Ronga, Shona, Soga, Nyoro, Bolengi have John's Gospel. The Ndebele and Nyika have Luke; the Mbundu, Mombasa, Kamba, and Poto have the Gospels of Luke and of John. In the Fan are Matthew and Genesis; in Makua, three gospels, Ruth, Jonah; in Chitongo, Mark and John; in the Teke, Psalms, Mark, John, four epistles; Bololo, Old Testament Psalms; Taveta, Mark, Luke, John; Nyamyezi, Matthew, Mark, Luke; Nkondi, portions of Old Testament; Luba, two gospels (not designated); Giryama, Mark, Luke, Acts; Gwala, Pentateuch; Sambala, Mark, Genesis.

This list has been made up from the latest available returns.

GEORGE A. WILDER.

Missionary of the American Board,

East Africa.

Book Reviews.

It has been the custom of the RECORD, in reviewing the books of Professors in Hartford Seminary, to present its readers with the opinions of others rather than of those who are associated with its editorial management. We give herewith comments on the recent books of Professors Pratt and Paton.

PRATT'S MUSICAL MINISTRIES.

This book embodies lectures delivered before the McCormick Theological Seminary in the spring of 1900, to which are added three bibliographical appendices giving respectively books on Church Music in General, books on Hymns and Hymn Writers, American Church Hymnals published since 1880. The range of comment shows that the book has received an unusually wide and sympathetic appreciation both in this country and in England, manifesting the wide interest in the theme handled, as well as a high estimate of its treatment.

The "Congregationalist" speaks of it as

A wise handling of one of the great departments of worship, too often neglected and not unfrequently overrated in the house of God. Professor Pratt has done a large service to the church. . . We commend the book heartily to ministers, choir leaders, and all who are interested in the best development of worship.

The "Advance" remarks:

The mission of this book is in our nonliturgical churches. If the advice which it gives is followed, music will receive its due place and its proper proportion in our church services.

The "Interior" believes that

Professor Pratt has succeeded in combining in a rare degree the excellences and the merits of theory and practice. He gives enough of the philosophy of his subject to make his lectures something more than a succession of rules to guide the conduct of ministers and at the same time avoids all merely theoretical or speculative discussions.

The "Observer" says:

Perhaps no man in this country has had more experience or is better qualified to help than Prof. Pratt, musical editor of the "Century Dic-

tionary"; author, instructor, musician, he brings to the discussion of this subject wide experience, ripened taste, and, best of all, sanctified common sense. . . . It would be difficult to praise this book upon musical ministries too highly.

It is interesting to note how the book strikes those who have had a training different from that in the United States. We give the following translation from *Der Kirchen Chor*:

It belongs to the class of books in musical literature which are welcomed as really useful and instructive. . . . We advise our readers, especially the pastors, to procure the work.

The volume has been cordially received by those who approach its topic from the musical rather than the religious side. "The Etude" prefates an extended quotation from the chapter on The Organ and the Organist by the words

Dr. Pratt has treated the subject dispassionately, showing a keen sense of the two sides of his subject, and has introduced in the various chapters numerous vital facts which are often overlooked and which are too weighty to be set aside when the subject is being considered with any idea of justice.

The "Musical Record and Review," in a similar vein of appreciation, says:

The organist will find much in the book that is worthy of his attention; the remarks on the force of his influence in church communities are forceful and to the point. How to secure the most perfect art, infused with the highest spiritual element of worship, is professedly the author's aim, and he certainly speaks with all earnestness and authority.

The "Brooklyn Eagle" closes a somewhat extended review with the words

There is much in this volume which will appeal to the trained musician, but the greater part is for that larger audience who are deeply interested in the improved character of church music. This interesting book is written by one who is a keen observer as well as a master of the subject; it contains an index and appendices which give information concerning books on church music in general, and concerning hymns and hymn writers for which inquiry is often made.

The following, published in the "Christian World," London, from the pen of the eminent musical authority, J. Spencer Curwen, will give the impression the book has made in England:

Every theological college of the Free Churches should place this book in its library, for Dr. Pratt is an historian and a musician, and is, moreover, penetrated by devout feeling. Organists and choir masters will enjoy the book, for it treats things in a broad, philosophic spirit, free from bias. The author shows how religion has stimulated the growth of music, and how largely music is essential to religious institutions. He discusses hymns and hymn singing, and has some weighty

words on the so-called "Gospel Songs." The choir, the organ, the organist, and the minister are dealt with in subsequent lectures, and are all treated wisely and fairly. Dr. Pratt is Professor of Music and Hymnology at Hartford. I am not aware that any theological college in these islands has such a chair. The reading of the book makes one feel how useful such instruction must be to students.

PATON'S SYRIA AND PALESTINE.

This book by Prof. Paton is the third of the Semitic Series, issued under the general editorship of Prof. Craig of the University of Michigan. The other two volumes have been Prof. Sayce's "Babylonians and Assyrians" and Mr. Day's "Social Life of the Hebrews," while this deals with the Early History of Syria and Palestine. The book is illustrated with maps which show the different stages of historical development. It has a full general index, and also an index to Scripture references.

The "Nation," in an extended descriptive and critical review, speaks thus of it:

This is a remarkably sane and discriminating treatment of a subject which unfortunately "gets on the imagination" of most of those who try to deal with it. . . . Professor Paton seems to have used to the full all available material, and it is surprising how much information he is able to piece together about times and countries whose remains are practically unexplored. . . . His treatment of the Hebrew race tradition is fresh and suggestive. Under his handling the story of the Twelve Tribes of Israel, descended from two different wives, and two concubines, handmaids to these wives, acquires a real historical significance. . . . Most fascinating is the account of the race movement which led to the settlement of the Philistines on the coast of Palestine at about the same time that the Israelites occupied the interior of the country. . . . Naturally the book is fuller in its treatment of Palestine than of Syria, because in the Bible we have for Palestine, after the time of the Hebrew conquest, a considerable amount of native material, whereas from Syria we have almost nothing. . . . There are valuable chronological lists at the beginning of this little book and an extensive bibliography, extremely useful to the student. The book is eminently readable as well as scientifically valuable. . . . If the remaining volumes of this series shall approximate the standard set by this work, the series will be extremely valuable both to Bible scholars and to students of history in general.

Prof. Francis Brown of Union Theological Seminary, in his review of the books for year on the Old Testament, says in the "Congregationalist":

Professor Lewis B. Paton's capital book gives in readable form the

result of a very careful study of ancient documents and modern literature, presented with a care and accuracy to which many similar books have been total strangers. It is unquestionably the best book on the subject.

The "Methodist Review" remarks:

This is the work of one who has a command of all the materials needful for his task. He knows, and knows well, his sources, and shows constructive quality of a high order in the interpretation and composition of what they have to offer. The author has used to the full the published texts of the Assyrian and Aramæan inscriptions, and his copious employment of the Egyptian records has followed the best available translations. Frequent reference is made to the modern literature of the subject, and the text of the volume is preceded by an extensive bibliography. . . . In point of style the work has the excellence of clearness and conciseness, and no time or trouble is wasted by the reader because of any deficiency in the author's gift of expression. Taken altogether, we have a fresh subject treated with such satisfactory vigor and grasp as to make us hope that Professor Paton will continue his studies in this field and allow us to enjoy the results. . . . Seeking to write a comprehensive sketch of the ancient Semitic peoples, whose seat lay between the Mediterranean and the Euphrates, and using the Old Testament as one of his sources, Dr. Paton has been able to place the Hebrew people in the complex Semitic life of antiquity as no previous author known to us has succeeded in doing.

Professor McCurdy in the "American Historical Review," after speaking in favorable detail of the earlier chapters of the work, adds:

I can only allude to the following chapters by saying that they also may be commended to students as a repository of the latest information and the most ingenious theories upon the origins and relations of the oldest historical peoples of Syria and Palestine. The author may on the whole be classed with the school of Hommel and Sayce, but he is more sober and cautious than either, and his present book is therefore of more permanent value than their publications upon the same subject.

DENNIS' SURVEY OF FOREIGN MISSIONS.

It is altogether impossible to do justice, in the space at our disposal, to this really monumental work by the distinguished author of "Missions and Social Progress." It is really an encyclopædia. It is "statistical," in that it gives in carefully arranged tables an astonishing array of figures, collected with infinite pains and presented with great clearness; but it is also

Centennial Survey of Foreign Missions: A Statistical Supplement to "Christian Missions and Social Progress." Being a Conspectus of the Achievements and Results of Evangelical Missions in All Lands at the Close of the Nineteenth Century. By the Rev. James S. Dennis, D.D. Fleming H. Revell Company, pp. xxii, 401, 9½ x 11 in., \$4 net.

the massing in an orderly way of an immense array of facts not numerically expressed. Take, for example, the table on Bible Translations. We learn respecting each not only the language or dialect of the translation, the ethnological or geographical division to which it belongs, the portions issued and in preparation, the publishing society printing it, and the date at which it was issued, but well condensed historical and descriptive remarks give the name of the translator and the revisions through which it has passed, as well as other interesting material. In fact, by means of the "Remark" column, and by the wide subdivision of topics presented, the compiler makes the mass of available material enormous, while the careful indexing places it within easy reach. It presents missionary activities arranged under the divisions of Evangelistic (foreign missionary societies and churches), Educational, Literary, Medical, Philanthropic and Reformatory, Cultural (societies and associations for general improvement), Organizations for the Extension of Knowledge and the Furtherance of National, Social, Moral, and Religious Reform, Missionary Training Institutions and Organizations in Christian Lands (not including Theological Seminaries), Mission Steamers and Ships. The results of these tables is then condensed and rearranged so as to present a tabulated *Résumé* under the same rubrics. Then follows a Directory of Foreign Missionary Societies arranged by countries, including the name of the society, and that of its corresponding secretary, with his address, the object, the fields, and the income of the society. To these are added maps, completely indexed, together with exhaustive indices of Subjects, Missionary Societies, and Proper Names. The whole volume exhibits in a most impressive way what Protestantism has done during a century to evangelize the world, and through what agencies it is now working to that end. It would seem as if the pastor must find the volume indispensable for his library. If newspaper offices will place it among their reference books we may hope that a large class of missionary criticism, which is now saved only by its malice from being ludicrous, may for the future be greatly diminished in volume.

ARTHUR L. GILLETT.

MACKENNAL'S ENGLISH CONGREGATIONALISM.

Those who were fortunate enough to hear Dr. Mackennal in the recent Carew Lectures upon this theme, as well as the larger number interested in the history and polity of Congregational-

ism, will welcome his volume on "The Evolution of English Congregationalism." This is not a history of Congregationalism in England, but is the result of wide and thorough historical study. It is a philosophical interpretation of certain phases of the history, and shows everywhere the hand of the scholar and historian who thoroughly believes in and grasps his subject. It is a valuable contribution to the literature of Congregationalism. Published, as the author states in the preface, for English readers, it will be no less valuable to the children of the Pilgrim and Puritan on this side of the ocean. It would be interesting to go through this book noting the relation of the Congregationalists to the various religious bodies, especially to the Presbyterians, Unitarians, and Episcopalians, and compare this with the kindred relationship which exists and has existed in our own country. The comparison would bring mingled feelings: gratitude for the freedom from state interference which we have enjoyed here and which our English brethren hardly enjoy even yet; admiration for and increased confidence in the polity which can bring favorable results out of so different and often unfavorable circumstances, and sympathy for the English Congregationalists in the struggle they have made and are now making for independence and church unity.

The scope of the work is shown by the titles of the chapters, which treat respectively The Problem of the English Reformation; Congregationalism before Robert Brown; Presbyterians and Independents; Reaction and Revival; Congregationalists and Anglicans; Seventeenth Century Independents and Twentieth Century Congregationalists.

The work is attractively printed and bound.

CURTIS M. GEER.

Dr. Edwin W. Rice of the American Sunday-school Union has reason to congratulate himself on the wide circulation of the revised edition of his popular handbook, *Our Sixty-Six Sacred Books*. This little work attempts to answer the large question, how our Bible was made. It is altogether too large a question to be answered in so small a book, especially when the answer includes a sketch of the history of the many English versions. The method of the author is retrogressive, beginning with the last revision of the English Bible and working back to the beginnings. The point of view is strongly, almost blindly, conservative, clinging to the unity and Mosaic authorship of Genesis, the unity of Isaiah and other theories now generally abandoned. The book will serve very well as a Bible-class handbook, provided the user bears in mind that the treatment of many points is decidedly onesided and incomplete. (Am. S. S. Union, pp. 222. 50 cts.)

E. E. N.

Under the much-used title of *Moses and the Prophets*, Prof. Milton S. Terry, D.D., LL.D., of the Garrett Biblical Institute, has written a brief and popular introduction to the Old Testament. It is one of the signs of the times that a professor of the Methodist Episcopal Church should produce a book that is based so completely upon the results of the modern higher criticism. In the introduction Prof. Terry points out the threefold canon of the Old Testament, and indicates the composite character of many of the books that are grouped in each of these collections. In the first chapter he shows briefly the reasons which demand the recognition of the composite character of the Pentateuch. In the second chapter he discusses the so-called Former Prophets, and points out the fact that these works are all composed out of earlier documentary sources in a manner analogous to the composition of the Pentateuch. He then gives a sketch of Hebrew history based on the critical analysis of the sources from the time of Joshua to that of Elijah, illustrating how criticism enables us to appreciate more completely the historical significance and the religious importance of the great men of Israel. The third chapter is devoted to a discussion of the prophetic books in the narrower sense of the word. Here the author makes full use of modern critical methods, admitting the composite character of these books and assigning Isaiah 40-66 to the time of the Exile. The fourth chapter is devoted to the subject of compilations of prophetic oracles. Here later additions to the prophetic books are discussed, and an account is given in detail of the appendices to the book of Isaiah, particularly of Isaiah 40-66, and also of the appendix to the roll of the Minor Prophets in Zechariah 9-14. Chapter five is devoted to the books of Jonah and Daniel, under the head of "parabolic prophecy." Professor Terry agrees with the modern view that Jonah is a parable rather than a history, and regards Daniel as a work of the Maccabean period rather than of the time of the Babylonian captivity. In the light of recent controversies in the Methodist church, and the expulsion of one professor from his chair, we wonder what will be the effect of the publication of this book upon the denomination. Certainly it contains no conclusions that have not long since been accepted by scholars, but it has not been customary thus far in the Methodist body to present such results to the church at large. That the book meets a need cannot be questioned. We have many elaborate technical treatises on the higher criticism of the Old Testament, but nothing in a simple and popular form that one can put into the hand of the ordinary Sunday-school teacher or older Sunday-school scholar. This book will be admirably adapted for such use. The collection in the appendix of a large number of answers from representative Methodists to the question whether the references of Christ and his apostles to the Old Testament books settle their authorship, without the necessity of further critical investigation, looks a good deal like attempting to decide a matter of fact by an appeal to authority. It will make little difference to the scientific investigator what these doctors of the church think. This is a question to be settled on historical grounds, and not in accordance with the opinion of ecclesiastical dignitaries. However, the fact

that all these gentlemen agree with Professor Terry that the casual citations of Old Testament writings in the New Testament cannot be pressed into affirmations of their date or authorship will probably carry weight with many members of the Methodist communion. If this proves to be the case perhaps the end will justify the means. (Eaton & Mains, pp. 198. \$1.)

L. B. P.

In his revised edition of *Constructive Studies in the Priestly Element in the Old Testament*, Pres. Harper has given us a very useful book. It is written for the aid of students and is so constructed as to fulfill its purpose admirably. He offers a threefold treatment of his topic: 1st. A general view of the scope of the Priestly element; 2d, a historical study of its progress and development; 3d, a classified and comparative examination of the more important special factors constituting it. In the second division the author's point of view as that of one who belongs to the Graf-Wellhausen school is evident. The positions taken are in general those of this school and need no special remark here. The value of the book will be found mainly in the third division, where a helpful and suggestive set of constructive studies is offered, with a comprehensive bibliography appended to each study. If a student takes this book and works through the literature referred to, he ought to be in a position to make up his own mind on the nature and significance of this important element in the Old Testament. (University of Chicago Press, pp. 151. \$1.)

E. E. N.

Prof. H. G. Mitchell's *The World Before Abraham* is not a history of primeval times, as its title would lead one to conjecture, but is a commentary on Genesis 1-11. Professor Mitchell has noticed the fact that there is no good commentary on Genesis in English that is accessible to the ordinary reader. The works of Delitzsch and of Dillmann are too large and expensive, as well as too technical, to meet the wants of any but the professional student. To supply this need Professor Mitchell has written this commentary. The method followed is the same that has been adopted with such success in his earlier commentaries on Amos and Isaiah 1-12. The first seventy-two pages are devoted to a general discussion of the origin of the Pentateuch. Here we have a clear exposition of the history of criticism and a convincing presentation of the conclusions of modern investigators in regard to the composite character of the Pentateuch. This is one of the best brief introductions to the study of the Pentateuch that is to be found in English. Then there follows a translation of the first eleven chapters, indicating the differences of sources by different fonts of type. This translation shows careful study of the original, and is, in the main, a great improvement upon that of our Revised Version. We notice, however, that, following the bad example of many other commentators, Mitchell translates the opening verse of Genesis, "In the beginning God created heaven and earth," whereas it ought to be clear that *bereshith* is a construct before *bara*, and that the true translation is, "In the beginning of God's creation of heaven and earth." The translation is followed by a commentary on these eleven chapters. This

is not too technical to be interesting, and at the same time it succeeds in bringing out the most important points to which the student's attention should be called. We have no hesitation in recommending this as one of the best of the recent commentaries on Genesis. It is to be hoped that the author will carry his studies through the entire Book of Genesis, as well as that he will complete his commentary on Isaiah, of which only the first volume has thus far appeared. (Houghton, Mifflin, pp. 296. \$1.75.)

L. B. P.

Under the title, *The Legends of Genesis*, Prof. W. H. Carruth has given a translation from the German of the introduction to Prof. Gunkel's Commentary on Genesis. This commentary is well known as the best of the recent German works on Genesis. It is a pity that it could not have been translated as a whole, but even this fragment is better than nothing. In it Gunkel gives one of the finest discussions that has yet appeared of the origin of the material that has been included in the documents of Genesis. Most previous commentaries have laid the principal emphasis upon questions of literary analysis; but Gunkel has rightly perceived that when the book of Genesis is successfully divided into its main constituents of J, E, and P, there still remain the larger and more difficult questions, whence did these documents obtain their information, and what was the literary and historical character of the sources that stood at their disposal? That the sources of the older documents were entirely oral has long been recognized, but no thorough-going investigation has been made of the characteristics of these early traditions. This Gunkel undertakes in the work under discussion. He points out the fact that the stories of Genesis show by the form of their reference to natural landmarks, holy places, altars, trees, stones, proper names, customs, proverbs, and poems, that they have been gathered from the lips of the people, and that they were in the main local traditions that gathered about certain holy spots in the land of Canaan. He then investigates the question how far these stories may be regarded as historical, and attempts to lay down criteria by which we may discriminate history from legend and legend from myth. This is followed by a more detailed investigation of the stories concerning the beginnings of history in Genesis I-II. In this field Gunkel is easily a master, for in his standard work on *Schöpfung und Chaos* he has given the best existing discussion of the origin of the opening narratives of Genesis and of their relation to the similar Babylonian narratives. Here, as in his larger work, he defends the view that the borrowing of these stories from the Babylonians was made in the early period of Babylonian political influence in the land of Canaan. The patriarchal narratives are then taken up, and are classified according to the motive which lies behind them, as tribal, aetiological, ethnological, etymological, ceremonial, geological, and mixed. Further chapters of the book discuss the literary character of the legends, the process of their transmission, their gathering into the various documents, and the codification and final redaction of these documents. Gunkel has given us here a most valuable and suggestive study, but it is to be regretted that he

has not classified his results more carefully, and that he has left some obscure points uninvestigated. For instance, the fundamental problem in the study of these traditions is the question, whence did they come; were they brought into the land of Canaan by the Hebrews at the time of the Exodus, were they indigenous in the land, or were they developed by the Hebrews after the conquest? All three of these classes of traditions are doubtless represented in Genesis, as Gunkel himself points out, but he gives no criteria by which they may be discriminated, and makes no attempt to separate the material into these three classes; and yet such a discrimination is the necessary preliminary to historical investigation. Apart from this defect the treatise is original and inspiring, and it is a matter of satisfaction that Professor Carruth has rendered it accessible to English readers. (Open Court Co., pp. 164. \$1.)

L. B. P.

Any serious attempt to make the meaning of the Scripture plain to the English reader is worthy of commendation. For this reason the *Twentieth Century New Testament, Part III*, including the Pastoral and Catholic Epistles and the Apocalypse, has our good wishes, although we do not agree with the translators as to the alleged imperfect character of the Revised Version. We are still of the opinion that the close student of the Revised Version will find it a far safer guide to the exact meaning of the original Text than this more modern version. What the Twentieth Century New Testament gives us is a scholarly interpretation expressed, in most cases, in modern phraseology. But just because of this intended departure from a more exact, if less elegant, rendering, what we actually get is one of several possible ways of exegeting the Greek. That is, the modern English version not only translates but exegetes. No version intended for general public use should do this, unless in each case the exegesis is beyond all doubt. For example, in I Peter 1: 1-2, *ἐκλεκτοῖς παρεπιδήμοις* is rendered "the Chosen People," *κατὰ πρόγνωσιν* is translated by a long subordinate sentence, *ἐν* is rendered "is accompanied by," *εἰς* by "and is given you that." Now, all this may be just exactly as Peter thought it, and it may not. So we say to the English reader, buy a Twentieth Century New Testament, but do not desert your Revised Version. As the translators invite criticism we may add that in many instances they seem to have made changes simply for the sake of change. (Revell. 50 cts.)

E. E. N.

Solutions of the Synoptic Problem are so numerous and often so worthless that it is rather encouraging now and then to have a book which does not profess to solve the problem at all, but only contribute to its study. That is the claim of the *Horae Synopticae*, by the Rev. Dr. John Caesar Hawkins, Hon. Canon of St. Albans, and one of the preachers at Oxford. It is practically a collection of independent studies in the literary peculiarities of the Synoptic Gospels. These are grouped in three parts: the first having to do with characteristic words and phrases in each of the Gospels; the second, with hints at sources

furnished largely by the identities and variations of language and by the peculiarity of "doublets" in the individual Gospels; the third, with a rather miscellaneous assortment of material, some of which has apparently only an indirect bearing upon the purpose of the book, as the section on the linguistic relations between St. Luke's Gospel and the Acts (pp. 140-158). When the clearly confessed purpose of the book is taken into consideration criticism is largely barred. The author has professed nothing more than he has accomplished—to contribute certain work preparatory to conclusions within the province of this vexed problem, which, unfortunately, in the light of such positions as Johannes Weiss and Schmiedel have assumed, promises to be for some time to come further from solution than ever before. However, the statement by the author in his preface of another book in prospect from his pen gives the hope that he will be willing before he closes his work in this problem to suggest something in the way of at least a partial solution, which we are quite sure would be all the more valuable because of the worth of such preliminary work as is given us in this book. (Clarendon Press, pp. ix, 183. \$1.90 net.)

M. W. J.

A Commentary on the Book of Acts is no new thing in these days, but Dr. Peloubet has given us a popular work of real merit on this most important book of the Bible. The volume is furnished with maps, a chronology of the Apostolic period, an analysis of the book of the Acts, and a somewhat extended Introduction. The latter is a mosaic of quotations from well known authors, but Dr. Peloubet does not hesitate to express his own judgment on the various points. He inclines to take a middle ground on disputed questions and to hold to the things most commonly believed. An ample literature list is included in the Introduction. The author gives both the Authorized and Revised Versions and then appends his expositions in footnotes. The book is well illustrated and the discussions of important points are quite extended. Throughout the volume the author quotes from good authorities and, indeed, the larger part of the Commentary is made up of terse quotations. The volume will be found helpful to Sunday-school teachers and scholars, as well as to ministers who are unable to deal with the original Greek. (New York; Oxford University Press. \$1.25.)

E. K. M.

The latest volume in the series of International Critical Commentaries, on *Peter and Jude*, will come as a surprise to many students of the New Testament. Dr. Charles Bigg is a scholar of no second rank, graduated at Cambridge with many honors, occupying positions of distinction in the church. Bampton Lecturer, Professor of Ecclesiastical History at Oxford, and author of note in the same historical field, a commentary from his pen on the Epistles of St. Peter and St. Jude must command immediate attention—and yet what will scholarship say of the conservatism which not only retains the Apostolic origin of I Peter, but places both II Peter and Jude in the Apostolic age and assigns them respectively to the historic leader of the Twelve and the Brother of the Lord? In brief, his positions are as follows: I Peter

was written by the Apostle, at the hand of an amanuensis, from Rome to Gentile and Jewish Christians alike, scattered through the provinces of Asia Minor, to encourage them in the face of persecutions to which they were exposed — not distinctively for the sake of the Name, and therefore late, as Ramsay has it, in 80 A.D., but under charges of evil doing and, therefore, early, even before the Neronian persecution, most likely between 58 and 64 A.D. II Peter was written by the Apostle, probably at Rome, not long after I Peter, at the hand of a different amanuensis, but to the same readers as in the case of the first Epistle, to warn them against false teachers, who had suddenly appeared in their midst with errors involving the principles of antinomianism and a scepticism regarding the second coming of Christ and the rounding up of the present order of things in a Judgment Day. These errorists knew of letters of Paul and misused them for their own views, while they carried on their whole propaganda for the sake of gain. Jude was written by the Brother of the Lord at about the same time as II Peter, which Epistle, however, it largely uses in its composition. This is due to the fact that Peter, learning that these sceptical antinomian errors were spreading generally abroad in the Church, "took alarm and wrote his Second Epistle, sending a copy to St. Jude with a warning of the urgency of the danger, and that St. Jude at once issued a similar letter to the churches in which he was personally interested," framing his writing on the lines of the Apostle's, thus explaining the rather peculiar phraseology of verse three of the Epistle.

The reader will naturally be interested to see how these positions are reached, and will turn to the prolegomena of the book where the critical questions are worked out.

Here the author practically begins the discussion of each Epistle with a recital of the witness to the writing in the patristic Church. He presents a large array of citations and gathers from the citations a corresponding mass of evidence for the early existence of the writings; but whether the evidence will commend itself as convincing is doubtful. Certainly there will be a disposition to question the critical fairness of beginning the investigation with the external testimony regarding the Epistles, rather than with the testimony which the Epistles give concerning themselves.

The author goes into the detail of vocabulary, grammar, and style with each of the letters, especially with II Peter, where these points are so significant. He leaves the impression of a thorough scholarliness of work, though the conclusion he has reached, along with Weiss, regarding II Peter, that "no document in the New Testament is so like I Peter as II Peter," will not be shared by all.

The allusions to persecutions in I Peter are discussed with fine skill, and Ramsay's insistence upon the presence in the Epistle of a persecution exclusively because of the name of Christian is shown to be contrary to the contents of the letter; that, in fact, the allusion to suffering reproach for the name of Christ (4: 14) is nothing more than we find in the early history of the Jerusalem church (Acts 5: 41). Perhaps the author is disposed to place the persecutions too early, but he has made

it evident that there is no reason for placing them as late as Titus' or Hadrian's reign.

The best sections are those which treat of the position of Peter's work and teaching in the life and thought of the Apostolic Church, under the titles: Doctrine, Discipline, and Organization in I Peter, Organization and Doctrine in II Peter, St. Peter and St. Paul in the New Testament. They illumine the historical and personal developments in the early Church, showing the clear distinction between the lines of mysticism and disciplinarianism represented by these two great leaders, while they have a decidedly favorable bearing on the author's position.

Upon the whole we should say that the author gives us the impression of a scholar who undoubtedly has much to say for his views — and says it. With some of his evidence he seems to be too light and easy in the way he brings it to his side, as with the patristic and the linguistic details; with some he shows especial strength, as with the biblico-theological. In the specifically critical part of his work he seems to lack caution, as in the early date he gives the persecutions of I Peter, and the destination he assigns to II Peter. His weakest point, we should say, was the exegetical. In fact there are here some glaring defects, *e. g.*, to call attention to the fact that there is no verb to govern the dative of the address (I Peter 1: 1) seems to show a strange ignorance of its technical inscriptional character, which always dispenses with the verb. So in the involved passage (II Peter 1: 3-5) he seems to miss the connection of the opening particle in verse three, with the following main verb in verse five, which should have been made plain by the general New Testament usage in such cases. More evident is his misrendering of Gal. 3: 4 (p. 27 of Prolegom.), and of II Thess. 2: 2 (p. 240); while his interpretation of Peter's conduct in Antioch (p. 62) seems to show a lack of real insight into what is meant by the "compelling of the Gentiles" and the "hypocrisy" with which that Apostle was charged by Paul. Can it be that Dr. Bigg has been so mastered by his conviction as to the canonicity and genuineness of these books that he has done the first work of exegesis at second hand? (Scribner, pp. ix, 353. \$2.50 net.)

M. W. J.

In the series of handbooks for Bible classes, edited by Dods and Whyte, there appears *The Pastoral Epistles*, by Rev. J. P. Lilley. The work consists of an Introduction, treating in a simple way the questions commonly propounded; a new Translation; a Commentary, handling the material by paragraphs, rather than by verses or phrases or words; and an Appendix in which the problem of authorship is more carefully discussed under the heads of Style, Vocabulary, Composite Authorship, Chronology, etc; and where some attention is paid to the doctrine of Inspiration, to the Ethics of the Epistles, and to the Evolution of the Teaching Elder. This is an excellent handbook, a serviceable guide into the heart of the Epistles and into current views and literature. The author holds to Pauline authorship. (Imported by Scribner, pp. 255. 75 cts.)

C. S. B.

Some years ago the late Professor Drummond delivered a lecture before a large audience of clergymen and students on the *Evolution of Bible Study*. This has now been published, together with a brief lecture on "A Psychological Study of Temptation." These both bear the usual impress of Professor Drummond's vivid mind, and present the themes in an enchanting form. The first lecture deals with the difficulties connected with science and revelation. The author finds the solution of the problem in the rise of modern historical criticism. The question was then a burning one and is still troublesome to a good many minds, and anything that Professor Drummond has written is well worth reading. (Edwin S. Gorham. 50 cts. net.) E. K. M.

In 1899 Professor McGiffert delivered a lecture before the Harvard Summer School of Theology on the *Apostles' Creed*, its origin, purpose, and historical interpretation. The lecture was afterwards repeated at the University of Chicago, and has now been supplied with critical notes and published in book form. The notes comprise five-sixths of the volume, and add proportionately to its significance and value. Dr. McGiffert agrees with Harnack and Kattenbusch that the Creed is of western, Roman origin, and is one of the three or four enlarged forms of the Old Roman Baptismal Symbol. But he differs with them in placing the Old Roman Symbol nearly a generation later (between A.D. 150 and 175), and in declaring that it was primarily a doctrinal and polemical creed, not an evangelistic or missionary symbol. Our author contends that it arose during the heated contest with Marcion, and that its various articles were formulated with the distinct object of excluding Marcion's heretical views. This is a revival of the *Tendenztheorie* to account for the origin of early Christian documents. As applied to the Old Roman Symbol the theory is very plausible; in fact it is so plausible as to arouse the suspicion that it rests upon a partial and prejudiced view of the case. The *practical* need in those days of a baptismal formula, apart from and prior to the attacks of Marcion and the Gnostics, was so pressing as to have constrained the great and growing Church at Rome to compose some kind of a confessional symbol. And there are traces enough in the literature prior to A.D. 150 to justify the conclusion that such a *regula fidei* was in use at Rome at least. Kattenbusch has in our judgment also established the presumption in favor of the evangelistic character of the Old Roman Symbol. And we venture to record a prophesy that "light will yet break out of the East," which will reveal the presence of confessional formulas in the Orient also, prior to A.D. 150. (Scribner, pp. 206. \$1.25 net.) E. K. M.

A notable series of lectures was delivered before the Western Theological Seminary in 1897 by Professor James Orr of Glasgow, the subject of the series being the *Progress of Dogma*. These lectures have now been published and prove to be a distinct contribution to the discussion of many pivotal points in the history of theology. They cover the entire course of the development of ecclesiastical dogma, thereby

providing a broad outline of the subject, as well as a scholarly treatment of certain of its phases. The first lecture deals with the relation of dogma to history, and attempts to justify the thesis that the logical and historical orders fairly correspond. Dr. Orr maintains that the claim of theology to be a science rests upon the assumption of the essential stability of dogmatic deposits along the course of the history of doctrine. He distinguishes "doctrine," "dogma," and "theology" from one another, and declares that Scripture is the ultimate test of dogmatic products, but that secondary criteria are organic unity, correlated with experience and verified by practical results, and the application of the law of the "survival of the fittest." The law of progress is likewise a test of the dogma, but it is a mistake to suppose that the progress will be indefinite. On the contrary we must expect diminishing returns in dogma as well as in science. As it is not likely that we shall ever throw aside the Copernican theory of the heavens, no more can the Christian theodicy be abandoned or the Head of the Church be dethroned. In the second lecture our author treats of the early apologists and their threefold task,—defensive, aggressive, and positive. Dr. Orr takes issue with Harnack as to the failure of the apologists to rightly apprehend the Christian Gospel. He calls attention to the obvious fact that the "apologies" are not doctrinal treatises. He also asserts that the doctrines put forward by the apologists are *very real parts* of the Christian system, viz., the doctrines of the unity of God, of his moral government, of judgment to come, of a future state of rewards and punishments. It is unfair to say that Justin ignores specific Christian doctrines. Dr. Orr likewise criticises Harnack's theory of the Greek origin of dogma (p. 55f.). The trinitarian controversies of the third and fourth centuries are treated in the next two lectures, and our author gives a clear and well-balanced sketch of the course of the discussion from the Apostolic Fathers to the Second Ecumenical Council. The fifth lecture deals with the doctrine of man and of sin, of grace and predestination, and then proceeds to expound Augustine's theology and the theory of Pelagius, ending with a sketch of the course of the Pelagian controversy. The Christological controversies of the fifth, sixth, and seventh centuries constitute the theme of the sixth chapter, and our author shows that he is no narrow-minded conservative, but has a keen appreciation of the elements of truth in Appollinarianism, Nestorianism, and even Eutychianism. Enough has been said to justify the statement that Dr. Orr has produced a book well worth careful reading. It gives the signal for a return to a sober and more conservative judgment of the course of the development of Christian doctrine. (Armstrong, pp. 365. \$1.75.)

E. K. M.

The volume on *Wales* in the "Story of the Nations" has been well written by Owen M. Edwards. It is a work which shows careful study and wise use of the sources. Especially noteworthy is the use which has been made of contemporary Welsh literature. The reader cannot help having the feeling that it is a dry book and unnecessarily so. More than four pages might have been given with profit to the Welsh

home and national characteristics (pp. 123-6). This is published as a popular book, and its popularity would have been much greater if the author had told us more about the people, even at the risk of repeating what has been given by Seebohn. The book is well illustrated. (Putnam, pp. 421. \$1.35.)

C. M. G.

Men of Might in Indian Missions, by Helen H. Holcomb, would be better named *Some Men of Might in Modern Protestant Indian Missions*. Nothing is said about the beginnings of Christianity in India, or of the great men who from the second century onward labored for the conversion of this country. Nor is anything said about mediæval Catholic missionaries, or of the Jesuit missionaries in India. St. Francis Xavier was surely one of the men of might in Indian missions. For this author the history of Christian missions in India begins with Ziegenbalg, the first Protestant missionary, in 1706. From this time onward she gives us a good sketch of the progress of Protestant missions by telling the stories of representative missionaries who followed one another in regular succession. These missionaries are Ziegenbalg, Schwartz, Carey, Martin, Hall, Rhenius, Scudder, Wilson, Duff, Anderson, Noble, Loewenthal, and Kellogg; and as the beginning of the ministry of one corresponds closely with the end of the ministry of the other, we have a consecutive record of Protestant missions in India from 1706 to 1899. There is no evidence that the author has worked from original sources, and there is nothing that may not be found in the standard biographies of these missionaries. Nevertheless, the book is interestingly written and has brought together in one volume a mass of facts that hitherto have not been easily accessible. As a means of getting a rapid survey of the efforts for the conversion of India the book will be found serviceable to ministers and leaders of mission classes, and is a work that may well be placed on the shelves of a church or of a Sunday-school library. (Revell, pp. 352. \$1.25.)

L. B. P.

The value for Christians of the little book, *Islam and Christianity, or the Quran and the Bible*, must lie in the light it throws upon the present missionary situation and on the attitude of Muslims and Christians respectively. It is evidently a translation of a polemic tractate and uses such arguments as may best affect an Oriental. This is itself of interest, but it may be doubted how far it is wise to hint that Muhammad was a mouthpiece of the devil, and even a demoniac in the exact sense. Quite apart from the question of fact in the case, good taste—not to speak of the laws against blasphemy—would surely prohibit any parallel suggestion as to the Founder of our religion. Further, it may also be doubted to what extent a missionary with such opinions and such an attitude will be able to secure access to those to whom he is sent and to affect them for good. His range of sympathy and his intelligent appreciation of the attitudes and beliefs of others must be strangely limited, and "limited" missionaries do more harm than good. (American Tract Society, pp. 226. \$1.)

D. B. M.

Dr. Joseph Parker of London has the great distinction of having more than one biography written about him during his life. A recent book, largely autobiographical, is now followed by an appreciation written by one who was for years his "Literary Assistant and Private Secretary," Mr. Albert Dawson. Dr. Parker is a man of tremendous force, of many-sided ability, and of marked individuality. He has been variously estimated, and his peculiarities have given rise to many prejudices for and against his personality and work. This book will go far to disarm certain criticisms, and to make a strong impression regarding the great qualities of the preacher. He rose from an humble origin, had comparatively little formal training, and yet was able to write such a book as "*Ecce Deus*" in one field, and the "*People's Bible*" in another, to organize and carry out the vast undertaking of erecting the City Temple in London, to throng his church at mid-week services for years, to inaugurate the informal workingmen's noon meetings, while yet he became a voluminous author, a popular occasional speaker, and a political force in the ranks of nonconformity. The book abounds in information regarding his methods of sermon preparation, his domestic life, his art, his organizing force, and his eloquence. The conceit, which is popularly supposed to be a marked characteristic of Dr. Parker, may have been, in the light of this book, one phase of the man's consciousness of power, and the self assertion that enabled him to overcome tremendous obstacles. The book discloses the fact that his firm evangelical tone of thought in his preaching was conquered in the face of wide reading and of a natural disposition to doubt. He might have made a formidable opponent of the Christian faith, had he not given large place to the verities of a deep Christian experience. (Partridge & Co., London. 75 cts.)

The Life of Dr. John Hall, by his son, is a fine piece of work, both as a son's tribute, and as a biography of note. Dr. Hall was among the first men from the older world to occupy an American pulpit, and he made for himself a large place in the affection and esteem of the country. His eloquence was largely the man, and the earnest Biblical content of his message. His style was very simple, and little reliance was placed upon certain arts of the orator. The pastor shone in his preaching, and the quality of his preaching gained for him the open door in his pastorate. Dr. Hall would not be accounted one of the great preachers of America, for little of his homiletic output has been preserved in published form. He was never pre-eminent as a public leader of thought or activity. He was pre-eminently the all-round parish minister in its best but limited significance. Here he was one of the finest samples of the modern pastorate. Like Phillips Brooks, his forays into the larger world of leadership were in his earlier ministry. In Ireland he was conspicuous in the field of secular education and temperance. The beauty of the man's life, his fidelity in his friendships, his firm conservative opinions yet his breadth of judgment, his spiritual heights and his humble ministrations alike—all these qualities are skilfully and sympathetically brought before us in this choice

biography. The troubles which clouded his last years in New York are treated with sufficient fulness and with great delicacy. (Revell, pp. 341. \$1.50.)

Dr. Newman Smyth is one of those who has felt himself set to help men see Old Faiths in New Lights, and this is a worthy object for any theologian. His latest effort in this direction was the Lowell Lectures for 1900-1901, which now come from the press under the title, *Through Science to Faith*. Their aim is to translate into the vernacular of modern biology the main truths of Christian theism. The author wishes to show how modern evolutionary biology and cosmology as well, when accurately presented and correctly interpreted, lead to the conclusion that the whole evolutionary process is adjusted to the production and immortality of the individual, moral, spiritual man; and to man's recognition of this fact. The plan is worked out with much illustrative detail in the realm of the most recent biological investigation and is an exceedingly interesting presentation of these recent tendencies of thought. In style it shows a fullness of statement and a deliberateness of utterance well adapted to apprehension by the ear, but a trifle wearisome to him who reads.

We believe the author's thesis to be a correct one, — and that the main drift of his argument is sound. His presentation will be helpful to many minds. We feel, therefore, the more regret at being compelled to say something in criticism of a way of putting things which, while it appears more noticeably in the second lecture, pitches the key of the whole volume. For instance, introductory to this lecture the writer, after a friendly criticism of Mr. Drummond, says (p. 24) in distinction from Drummond: "It is this truth, not of identical laws, but of grand unifying principles, . . . toward which we now look." Now it may be true that the distinction between a law and a principle is not one which it is always easy to maintain; but if it is so insistently made we expect a vigorous effort to uphold it, especially when the principle is "grand and unifying," and when we are directed to "look toward" it. It is with surprise, therefore, that we turn to a later passage (p. 222) and read: "It is for Christian theology to show further how redeeming love works according to the natural laws of regeneration." Now this is precisely the "founding of analogies on identity of laws" which in the passage above referred to he characterized as "an unnecessary mistake." This sentence is not an incidental one, it is really the enunciation of a law (unless Dr. Smyth would prefer to call it a principle) which determines the shaping of a considerable section of the book. This criticism is not urged in the spirit of logical quibbling, but as illustrative of an unfortunate lack of precision in the utterances of the author. This is made yet more apparent by the sentence next following that last quoted. This reads: "God acts always naturally, in every order of being according to its kind, and in all the spheres everywhere like himself." We submit that such a phrase comes perilously near being oracular nonsense. It can be made to mean anything or

nothing, but by no possibility something specific. A sound apologetic is not to be reached by promulgating utterances that require for their elucidation a Daniel who shall know both the dream and the interpretation thereof. This quality of haziness is too characteristic of the book. It is a veritable Indian summer of verbiage. Take the formal enunciation of one of the author's "grand unifying principles" (p. 38). We find first, he observes, "that the principle of revelation in nature is one of self-revelation,—of revelation of itself from within." A normal curiosity asks what kind of a "revelation in nature" would a revelation from without be? Wherein lies the significance that elevates this to the rank of "a grand unifying principle"? A close scrutiny discerns in it nothing but a bald platitude or a rather commonplace personification of nature. Special attention has been called to these passages for the simple reason that they are not exceptional. The book gropes continually. The discussion of personality (pp. 170ff.) saves itself from being archaic only at the expense of its intelligibility. An atmosphere of wondering admiration pervades the presentation of biological facts. However edifying this may have been to those who felt the touch of the speaker's personality, polemical asides like that on the "worthless worm" (p. 32), and such reverential confusion of seen and unseen as is manifested in the presence of the microscopic cell (p. 27), when printed simply add eighteenth century confusion to twentieth century logic. Wonder develops into curiosity, curiosity stimulates investigation, investigation yields facts, and facts properly handled give knowledge. What the reader wants is vertebrate knowledge, not protoplasmic wonder. The work might have been of large service to present-day Christianity. We believe that Dr. Smyth could have made it so. But it is useless to draw up a treaty of peace between Science and Theology in terms which the two contracting parties are sure to understand differently—if they understand them at all. It is really a pity that with all the excellent material the lectures contain the author did not send them once more through the smelting pot before putting them into type. (Scribner, pp. xii, 282. \$1.50.)

A. L. G.

Under the title of *The Cosmos and The Logos*, Professor Henry C. Minton of the San Francisco Theological Seminary has published his Stone Lectures for the year 1901-1902, delivered at Princeton, and also at Auburn Seminary. The book is characterized by the same crispness and perspicuity of style and by the same quality of realistic sanity that were noteworthy in his shorter work issued something over a year ago, entitled "Christianity Supernatural." It shows wide reading, and an admirable appreciation of the problems raised by current discussion in the field of Natural Theology. The purpose may be fairly stated as an effort to show in respect to cosmological inquiries that "there is an unexplored remainder surviving our best endeavors after truth. The mystery of sin is the mother mystery of all others; but in Christ we have the mother solution of them all" (p. 298). Holding steadfastly to the view that the Christian faith is pre-eminently rational and that the universe is essentially reasonable, he argues that the fact that man is

sinful—no matter how the first sin of man is conceived to have originated—has so influenced both the man who is in the world and the world in which man is that it is impossible that the universe should be altogether intelligible. It is the failure to recognize the reality and potency of sin as a disturbing element in human speculation and cosmic development that invalidates the larger number of explanations of the world, and vitiates efforts to bring it into consistent unity. This is not a thesis which is aggressively thrust to the fore, but one which is made to be the outcome of a very open and keen discussion of cosmological problems as approached by writers of different philosophical schools. It is a book well worth reading as well for the acuteness of the argumentation as for the wide contact with varied thought that it brings. It would have been an improvement if the excellent "syllabus" had contained references to the pages in the book where the enumerated topics were discussed. (Westminster Press, pp. xii, 319. \$1.25 net.)

A. L. G.

A year ago last February there died in Hartford at the advanced age of eighty-eight years a man whose quiet Christian life, whose simplicity of devout religious faith, and whose thoughtful, earnest view of the world had commended him to the warm esteem of his ministerial brethren and his many friends. Impaired health had made him turn from active professional pursuits earlier than the desire of his heart would have counseled. In his later years his thought turned much to that renewed life to which he looked forward, and he left behind him just ready for the press a volume which has been privately printed by his widow. The work is *The Immortal Life*, by Rev. Lucius Q. Curtis. It is in many ways really a remarkable book; not simply that it was written by one long past the age when most men lack the impulse and the power for sustained literary production, but also because of the clear, concise, elegant perspicuity of its style, the balanced power of its argumentation, and its appreciative recognition of the drift and significance of recent modes of thought. It is well to recall that here is a man who had really lived through, and, what is more noteworthy, lived into the great development of theological thought that characterized the nineteenth century. This very fact gives to his work on immortality a quality not quite "modern," yet at the same time by no means "out of date," and makes it singularly interesting. Mr. Curtis admirably condensed the argument of his book when he wrote in the preface: "The real greatness of man, his ethical relationship to God, and his correlation to a vast environment which is a medium of divine self-revelation to him, show that he is made for fellowship with God, and that his true life, being a participation in the life divine, is *itself divine*, and therefore *immortal*. For it is irrational to believe that a life that is one with the life of God will perish." Abounding in apposite quotation, the book is an admirable survey of the way in which others as well as the author have tried to bring reasoned justification to the ineradicable conviction of man that he is not born to die. The book contains so

much that is keen and sound and wise that we cannot forbear to express the regret that it has not been placed on sale, so that it might have a wider reading. (Privately printed by the Knickerbocker Press, pp. xxii, 280.)

A. L. G.

Any man who through painstaking interpretation and consistent criticism gives clarity to even a part of the remarkable development of thought respecting the ultimate problems of metaphysics which characterized the first quarter of the nineteenth century in Germany, is worthy of hearty commendation and cordial recognition. This certainly Professor Joseph A. Leighton of Hobart College has done in his excellent little work, *Modern Conceptions of God*. By adding to his examination of the views of Fichte, Hegel, and Schleiermacher a discussion of the metaphysics of Herbert Spencer, he has rounded out the cycle of thought which, resting on Kant, made the first sixty years of the last century the most notable in the history of philosophy since Socrates, developing the method of the Sophists, gave to Plato the impulse which culminated in Aristotle. It is only within relatively recent times that our American thought has appreciated the power or felt the charm of these great German masters of speculative thought. Professor Leighton has succeeded admirably in presenting their interpretation of the problems involved in the metaphysical conception of God, and in indicating the lines of their solutions. His own solution culminating in the conviction that God is an Absolute Person transcending, with a higher unity, the Will of Fichte, the Thought of Hegel, the Feeling of Schleiermacher, the Energy of Spencer, is well worked out; the author having forestalled criticism of it by himself calling it "sketchy." The book will prove itself of real service to any one who finds himself face to face with the ultimate problems of reality, and is of large enough serviceableness to deserve an index. (Longman's, pp. xii, 190. \$1.10 net.)

Professor Paine of Bangor Seminary has a rare gift of making what he writes interesting. There is a crispness of style, an unhesitating positiveness of utterance, a somewhat aggressive up-to-dateness, an assumption of the prophetic gift, together with a manifest scholarship, that carries the reader along. These characteristics were noticeable in his earlier work and reappear in his *Ethnic Trinities*. The substance of the book can fairly be said to be composed in about equal parts of three elements — manifesting a trinity, if one choose to put it so. These elements are, dogmatic presuppositions, polemical zeal, and historic realities. And this combination Dr. Paine would have us believe is pure, inductive, historical criticism. We know what the author's reply to such a critical characterization would be. He has already put it in print. He would say that we simply do not know what the modern historical method is, for the true historical method and his method are identical quantities. We would give to the professor cordial homage of appreciation for the faithful work he has done for many years in the field of history, and would recognize the respect which his valuable services to

his denomination make his due; still we must insist that the occupancy of the chair of Church History at Bangor does not *ipso facto* give to his decisions cathedral authority. The claim of the book to be scientifically historical would be ludicrous were it not advanced with such naive sincerity—and neither naïveté nor sincerity can ever be really funny. The book contains a great deal of interesting historical information, and it makes it very clear that the number three has played a mighty role in logic, psychology, metaphysics, and theology. In fact, the author himself yields to its spell and selects three causes as having led to the idea of a theological trinity. The book furthermore makes perfectly plain, what we had always supposed was obvious, that the Christian doctrine of the Trinity was not, in all its elements, a brand new doctrine shot out of a gun at the beginning of the Christian era. But how that proves it to be false, and so obviously false that it justifies bringing the charge of insincerity against those who hold it, is beyond the comprehension of one not trained to Bangor logic. By one who will bear in mind what, following the author's loose use of the word, we have denominated its trinitarian character the book may be read with much of both interest and profit. (Houghton, Mifflin, pp. 378. \$1.75 net.)

A. L. G.

Since the publication in 1875 of his "*Versuch einer Entwicklungsgeschichte der Kantischen Erkenntnisstheorie*," Professor Friedrich Paulsen of Berlin has been counted among the strong students of Kant, and as one of the best representatives of the moderate Neo-Kantian school of German philosophers. The translations of his "Ethics" and his "Introduction to Philosophy" have made his name familiar to the American public, and the clarity of his style, his obvious candor, and a certain breadth of presentation which refuses to become lost in intricacies of detail, have given to his work a deserved popularity. These characteristics fit him admirably to present the thought of Kant in a way which will make it apprehensible to the ordinary reader. It is therefore with special pleasure that we notice the translation of the second edition of his *Immanuel Kant, His Life and His Doctrine*, which appeared in its first German edition in 1898. The translation is by J. E. Creighton and Albert Lefevre of the Sage School of Philosophy, Cornell University, and is satisfactorily done. We wonder if the shade of Du Maurier guided the pen of the proof-reader of the translator's preface, when the name of Professor Thilly was perverted into Thilby. The strong points of the work are its placing of Kant in his proper historical environment, and in its appreciation of the development of Kant's own thought. About one-quarter of the work is devoted to this general topic, and the remainder to an exposition of the philosopher's thought. It is of immense service in commencing the study of an author whose method and style are so involved as Kant's and whose system has been so variously interpreted, to have the work of such a master of exposition as is Professor Paulsen. He has a genius for bringing thought into perspective, and by a skillful subordination of what he deems unessential, bringing into clarity matters of greater significance. It is too much to suppose

that all Kant students will agree that Paulsen's Kant is the real Kant. But who can claim for his interpretation of the great Königsburger universal approbation? We are confident that this book will give to the person who wishes to know and retain the main lines of Kant's thought, and to understand why philosophers have considered his work of such supreme significance as to make the study of him a veritable cult, more enlightenment than any other he can put his hand upon. (Scribner, pp.xx, 419. \$2.50 net.)

A. L. G.

The last two numbers of the "Religion of Science Library" continue the plan of putting into cheap and available form the work of classic philosophers. The first contains Leibnitz' *Discourse on Metaphysics*, his "Correspondence with Arnauld," and his "Monadology," with an excellent introductory essay by Paul Janet. The second contains Kant's *Prolegomena*, together with almost as much additional material expository of Kant's philosophy, and indicative of his place in the history of philosophy. This is supplied partly by Dr. Carus, the translator, and partly through excerpts from other authors. It makes an interesting volume. (Open Court Co., pp. xxii, 272; 301. 50 cts. each, paper.)

The Atonement and Intercession of Christ, by Rev. D. C. Davies of Wales, is a study of the priestly work of Christ in the form of very careful expository discourses. It is full of nice, discriminating explanations of words and phrases, as they occur in the famous Atonement passages of the New Testament. The series seems designed for the solid instruction of common people. Pastors may find here a thoroughly honest and solidly instructive treatment of a lofty Gospel theme most worthy of far spread imitation. The views advocated are of the type of the Westminster Symbols. (Imported by Scribner, pp. 237. \$1.25 net.)

C. S. B.

The new volume by Dr. M. J. Firey upon *Infant Salvation* is worthy of any one's attention. Its sub-title offers the key thought of the whole study, the Passivity of Infants. The author has high regard for the historic standards of Christendom and for the recognized authorities in the realm of ecclesiastical thought. He has surveyed this literature fully and woven into his pages citations from all sources. One is impressed with the unsparing pains displayed to learn and report all shades of view. The volume is an excellent handbook in consequence.

Part I, consisting of about two hundred pages, searches all history to know whether, in the view of Scripture and the Church, infants are imbeciles. Here sharp attention is paid to the words of Scripture about little children. It is an excellent study. The belief is confirmed that little children are susceptible of grace. They are not spiritual imbeciles. The study of the great commission is notably frank and sane. The pages that follow show painfully how unclear and unlike were the minds of the church upon this grave theme.

Part II, pages 217-402, handle infant passivity. Prolonged discus-

sion is devoted to the passivity of all men in the experience of regeneration; to the origin of moral traits in the period before birth, and even in conception; to the meaning of any germinal spiritual life; and to unlikelihood that the freedom and abundance of saving grace should be limited by such a narrow and humble barrier as the rite of baptism. Forcible use is made of the relation of the doctrine of future probation to the theory of baptismal regeneration.

This is a book of prime value. We wish it might be widely read. Its author is not a scholar of the first rank. His exegesis and logic are sometimes stunning. His repetitiousness is often wearisome. But his mind has strongly grasped the ultimate elements in the problem, and the discussion is always clear and orderly and in the full light of history. (Funk & Wagnalls, pp. 407. \$1.20 net.) C. S. B.

It is a pleasure to see in book form the articles that have been appearing in the *British Weekly* from the pen of its editor, Dr. W. Robertson Nicoll, on occasion of the newer publications from the pens of Moffat and Schmiedel and other writers in Cheyne's "*Encyclopedia Biblica*." The volume is entitled *The Church's One Foundation*. From title page to finis the leaves throb with the life of a warm strong heart. The author has been carried captive by Christ. His book has the value of the witness of the ancient confessors. The spirit of the book, quite apart from its logic, is a demonstration of the thesis for which it contends. It offers in itself that for which it appeals from others—the outburst of a "big, strong, burning heart who has known Christ." There are striking features in the book. One is its repeated reference to Baur and Strauss and Renan. Another is the assertion that our "faith is not to be left to the scholars. Common people must turn back the enemy in the gates." Another is that "earnest, bewildered inquirers should lay aside every book until he has in some degree mastered the fourth Gospel." (Armstrong, pp. 227. \$1.25.) C. S. B.

Joy in Service well expresses the buoyant spirit of the late pastor of the Fifth Avenue Presbyterian Church, New York. The volume consists of three sermons by Dr. Purves, together with President Patton's funeral address. Those who knew Dr. Purves will read these sermons with great pleasure, and others will turn to them with profit. (American Tract Society. 50 cts.)

Times of Retirement is a choice volume of Devotional Meditations by Dr. Geo. Matheson. As one reads the chapters he can hardly say which feature has more value, their instant help or their suggestiveness. Let one note the text and the theme of a few Meditations. "Sir, thou hast nothing to draw with;" The Attractiveness of Christ. "Go not down into Egypt;" The Revelation that Retarded. "Tempted of Satan in the Wilderness;" Satan's Choice of a Locality. "The world is gone after him;" A Singular Change of Fashion. "Sit ye here;" The Men Who Have no Work. "He shall go in and out;" The Union of Sanctity and Liberty. "Nations shall come to thy Light;" The Catholicity of Christ's Cradle. Any of these studies can be read, as the author

says in his preface, in three minutes. They are written for such as cannot pursue a sustained study. They are for those to whom truth must come "in the twinkling of an eye." But they are not shallow or weak. They are beautiful models. They are crumbs. But they are from the Master's table. Pastors may well study them to learn how to give to him that is weary a portion of meat. There is an interesting biography. One marvels at the triumph over hard fortune which this author's life displays. (Revell, pp. 301. \$1.25.) C. S. B.

The usefulness of a minister beyond the limits of his pulpit and parish is forcibly brought home to one who reads Dr. Storrs' *Oration and Addresses*. The eloquence and broad culture, as well as the statesmanship of this prince of preachers are brought out clearly and the reason is evident why he was for so many years a power in his state as well as in his denomination.

The selected discourses cover a wide range, both in time and topics, and include political, historical, and educational subjects. They will well repay a careful reading. (Pilgrim Press, pp. 591. \$3.) C. M. G.

The preparation of brief courses of religious study for children is an endeavor at once the most important, the most encouraging, and the most beset with trouble of any in the range of the ministry of Gospel truth. Any sober effort upon this task must command our earnest respect. Various pastors are attempting the construction of such courses for their own local needs. We have long felt that all such products should be given publicity in the interest of comparative study. Dr. W. E. Barton makes a contribution to such an inquiry in the publication of *An Elementary Catechism*. We commend it to the thoughtful attention of all working pastors. That this work will be widely approved is hardly to be hoped. Indeed it seems strangely unfit for use among children. There is a curious admixture of abstract and adult thought. Its point of view is not the child. Its point of departure is not the fullness and simplicity of Christ. The knuckles of the polemic are too prominent. But it is an effort. Let others essay the task and display improvement. (Advance Pub. Co., pp. 47, paper. 5 cts.)

C. S. B.

Another book defining *Protestant Principles* is presented. This is by Dr. Monro Gibson. Its chief themes are the Word, the Work, the Church of Christ. All is keyed to the common thesis, the all-sufficiency of Christ. The treatment is marked by precision and heaviness. Each chapter closes with a good statement of *Points for Further Study*. This, with the citations of literature, makes the volume a good handbook. It belongs to the Series of Christian Study Manuals, edited by Rev. R. E. Welsh. (Armstrong, pp. xii, 171. 60 cts.) C. S. B.

Christ and Life is a conglomerate of articles from Robert E. Speer, which appeared originally in various religious periodicals. They bear the usual marks. The author is positive, radical, fervent, diligent, and

largely helpful. But one comes to be conscious of a cold-blooded severity, a want of Gospel tenderness and solace. At many times, to be sure, a kind of ruthlessness is in place. The essay on Christian Standards is an illustration. 470 is not 471. Red lights are not white. Fire burns. God has his laws; if we break them, they are broken and we must reap the consequences. Those laws are solid, untouched by any of our shufflings. The Christian life is iron righteousness. A man who lies is a liar, etc. Similar is the essay, The Publicity of the Secret Life, with its thrilling quotation from Bishop Brooks: "It is an awful hour when the first necessity of hiding anything comes." Similar again is the essay on the Nobility of Wrath, with its counsel of utmost moral rigor and hate. Once more the same strain runs through A Christian's Foes, and Christian Thinking with its "how can a man think true who is false?" Such is the prevailing strain of the book. And it is all most wholesome. But its contents and its title are altogether incommensurate. (Revell, pp. 332. \$1.) C. S. B.

Dr. E. B. Webb of Boston was so intimately connected with Hartford Seminary, as Trustee and President of that Board, that we welcome the memorial volume presented to us. The years of loyal service here make us ready to appreciate the vigor and force of the great work he accomplished elsewhere. In Augusta, Maine, in the Shawmut Church in Boston, and in his ministry at large, he was a man of deep convictions, of tireless energy, and of unusual eloquence. His impressive presence, his rich and melodious voice, his interest in civic questions, and his devotion to his calling were conspicuous elements in his power. He had often been urged to publish a volume of his *Sermons*, but only consented near the close of his life. This volume gives us twelve notable sermons—clear, vigorous, affluent in style, richly freighted with illustrations from a well stored mind, and showing a variety of theme and treatment suggesting a master of assemblies. We do not wonder in reading that he was in such wide demand among our churches, after he had laid aside the local pastorate. The book contains also a brief autobiographical sketch, appreciations from different writers, of his work in his different fields, the memorial addresses at his funeral, and letters from a wide circle of his friends on the occasion of his death. It is appropriate that such a volume should be lodged within the walls of an institution to which he was so devotedly attached. (Printed by the Pilgrim Press, pp. 251.)

Henry Clay Trumbull, whose life as Sunday-school worker, as army chaplain, as editor and author, has been of such inestimable value, gives us in his last book, *Individual Work for Individuals*, an insight into one secret of his great power over men for good. His aim is to show the power and privilege of personal work by using the providential opportunities of everyday life. He is not speaking of revival methods, but of everyday openings. To this end he tells us, with the greatest modesty and with graphic and sympathetic touch, some experiences in his own life. It is a remarkable narrative of what God enables a consecrated

man to do. There is not a word of cant from cover to cover. There is no preaching about other people's duty. There is the simple, modest, but generally effective story of some pages of his own life. These are not lectures on how to talk with men on the subject of religion, but encouragements to such personal work from his own experience. Preachers are often not pastors; and pastors in our day often spend their energies in directing organizations merely. This book makes a loud recall to the hand-to-hand, heart-to-heart method of direct work, the conversational agency, which, even with pastors, has of late years relatively declined. No review of the book can reveal the spirit of such familiar and inspiring experiences, and the book is full of tonic to those who would follow in Dr. Trumbull's footsteps, and it is a rebuke to those who shrink from using the direct method of personal approach. (International Committee of Y. M. C. A., pp. 186. 75 cts.)

The contents of a pamphlet entitled *The Children and the Drink* seem almost too horrible to be believed. But the book is the result of the investigations of a committee of eminent people in England under the supervision of the Bishop of Hereford. The book is also warmly commended by the Archbishop of Canterbury, who writes a preface. No aspect of intemperance rouses more sympathy and indignation than its effect upon child life. The effect upon which we oftenest dwell is the hereditary taint. But this document goes beyond this to show the effects of drink upon cruelty and abuse. The story is appalling. The cases cited are specific and the information authenticated. It is another "Bitter Cry" of London and cannot fail to rouse the community as that earlier book did. No more horrid indictment of this evil has been published in years. Besides the record of cruelties, the committee details a catalogue of alcoholic infanticide, maternal inebriety, the enormous death rate of children, the "overlaying" of infants, intentional or accidental, drunken accidents, educational irregularities consequent upon drunkenness, street trading enforced, the abuse of child messengerships, etc. The enforced or acquired habit of child intoxication seems too incredible were it not substantiated by facts. The discussion of methods of betterment and an appendix of cases closes this heartrending story. It is an English book, but we cannot be blinded to the facts similar among ourselves, if some American committee did equally faithful work. (W. F. Mansfield & Co., New York, pp. 135. 75 cts.)

Two pamphlets have been sent us, reprints of papers read before the National Prison Congress at Kansas City, December, 1901. One is by the Hon. Samuel J. Barrows on *Jesus as a penologist*, and the other by Rev. Henry Hopkins on *What may the Prison Expect for the Church?* and "What May the Church Expect of the Prison?" They are notable papers. Mr. Barrows shows in a broad way, not only from the words, but more from the life and example of Christ, that many of the most approved ideas of modern Penology are but the outgrowth of Christ's principles and spirit. These he contends are: the regulation of the theory of social vengeance; the substitution of a theory of personal

and social relation; the adoption of a curative instead of a merely punitive method; the adaptation of the penalty to the offender; the divinity of labor; the application of the moral and spiritual forces; the potency of love as a redemptive agent; the necessity of moral surgery for moral cure; the importance of child saving; the visitation of the prisoner; personal touch; restitution for offenses. He sums up his contribution with the sentiment that not so much "Back to Jesus" as "Forward to Jesus" is the keynote of true penology. The paper is fresh and strong, and relies for its force not upon strained exegesis to make Christ a scientific teacher of these problems, but a spiritual force in them.

Dr. Hopkins contends that the Prison has a right to expect from the Church intelligent interest, determined effort to prevent crime, care of discharged prisoners and an educated public sentiment, and better men engaged in this prison work. In turn the Church should ask of the prison the best possible treatment of prisoners, a high grade of prison officials, reform of our jails, that the best results of time be adopted and embodied in all of our penal institutions; above all, that room be made for the upbuilding influences of religion. This paper is written in most cogent style and is of permanent value. (The Bradley & Elbert Co., pp. 12, pp. 8.)

Some people would call Professor Brander Matthews an iconoclast, others, with a finer satire, a neologist, others, in honest admiration, an up-to-date man. To us, his *Parts of Speech; Essays in English* suggests "thrice he slew the slain." Only the slain in this case are not Professor Brander Matthews' personal slain, but those who have fallen in a general onset. Nobody, now, has any doubt that a language is a living organism, which must and will develop itself as it chooses, and not a system of laws and usages, crystalized like Ciceronian Latin. To take the stage and wave a bloody brand in that cause is vain and of vanity; it simply obscures the real issue, an issue which will not be settled as easily, never can be settled finally. The elements in that issue are not dubious proofs that the Elizabethans already used the latest American slang, or that the masters of style have sometimes slipped into slipshod grammar, they are feelings and impressions, artistic and æsthetic. The canons and conventions of art will undoubtedly change, as they have always been changing, and there will always be those who linger by the usages of the fathers and those who rush to new things. The one party will cling to familiar cadences and usages; the other will be unable to express its vitality except in the strange and striking. They will always fight over this; and while they are fighting, the language will take care of itself. Which is fortunate. (Scribner, pp. 350. \$1.25.)

D. B. M.

The little tale of Palestine, under the name of *The Sandals*, by Rev. Z. Grenell, is well worth more than a passing thought, in spite of being a dainty volume. It is a narration of imaginary happenings relating to Christ's sandals after his garments were parted among the soldiers at the cross, and the series of circumstances, which develop quickly and

dramatically, are described with much beauty and strength. The volume is tastefully illustrated by F. A. Carter, and is the first of the new "Hour-Glass Stories." The second volume in this series may be called a foot-note story, being the development of a hint from the "Merry Wives of Windsor." The author is Ellen V. Talbot, and her *Courtship of Sweet Anne Page* has a springtly Elizabethan flavor, full of quaint humor. No reader will lay the book down without finishing it. The illustrations are by Sewell Collins. The third volume of the series will be a reprint of *The Transfiguration of Miss Philura*, by Florence Morse Kingsley, the author of "Titus, A Comrade of the Cross." (Funk & Wagnalls. Each 40 cts.)

S. T. L.

Respecting *Eastern Peru and Bolivia*, by William C. Agle, we need to say only this, that if any readers of the RECORD have money to invest in mining or other lands in South America, write to Mr. Agle for information. He knows all about it and will doubtless be glad to assist with his advice or otherwise. (The Homer M. Hill Pub. Co., Seattle, Washington, pp. 45. 50 cts.)

LITERARY COMMENT.

There is decided aggressiveness in Edward Markham. He is the apostle of Brotherhood, the New Republic, the World-State, the Brother-Future, the Comrade Kingdom, — there are many terms at his hand in *Lincoln and Other Poems*. The vision of a great morrow gropes in his brain, and we are taken into its twilight where the rush of vast and swift currents of divine purpose is plainly felt. Mr. Markham's muse surely is mighty winged, and this becomes the more evident as one perceives the weight of her burden; for the theme of labor clambering to its high heritage is hardly suggestive of ethereal flight. Indeed it may be questioned whether the prophet is not unnecessarily cumbered with his vision, and whether that vision, as presented to us, does not produce a sensation suggestive of a shudder. It has the sable hue of inevitable justice and fate rather than the bright and persuasive promise of all-conquering love.

Mr. Markham, however, is an optimist of high order when compared with Thomas Hardy, who will never be done reminding us of the ironies of life. The scenes and characters in his new volume of *Poems, Past and Present*, are pictured with a vividness approaching Coleridge, and show masterly handiwork, but the gloom is rarely or never lightened by any note of even the most disciplined joy, and the shroud of ruined lives is hopelessly spread over all.

It is a relief to turn elsewhere. Let it be to the erring Mr. Henley, whose latest chastisement is administered by the "Century" with the lash of a rondeau. After all, is not his chief sin simply a frank loyalty to his moods; and since he is given as much to many different moods as Mr. Hardy is to one, it becomes particularly necessary to get the sum total of the man before estimating his work. On the whole, one need not be greatly alarmed over his occasional lapses, as when in *Hawthorn and Lavender*, he writes —

"But I wait in a horror of strangeness —
A tool on His workshop floor,
Worn to the butt, and banished
His hand forevermore."

For this is only a pardonable halting on a dark day. He can sing noble courage as well, and that too on a day similarly dark —

"It matters not how strait the gate,
How charged with punishment the scroll;
I am the master of my fate,
I am the captain of my soul."

The poem, of which these are the closing lines, comes from one of the

author's earlier volumes and breathes an abounding faith in human worth and the wise ordering of things. The verses are quoted in full in Dr. George A. Gordon's "Witness to Immortality," with the assertion that "the primacy of soul could hardly receive more powerful utterance, and the man who is so certain of the soul should not find it difficult to rest in the deeper certainty of God."

If Stephen Phillips is fond of recognition, he has much cause, and deservedly so, for happiness. It is the uniform testimony that the author of *Ulysses* has something more than an ordinary glow of poetry in his veins. Whether in time to come he will live among the poets is not necessary to conjecture. It is enough that the four volumes he has thus far published testify so strongly to the value of the older traditions of poetry, and that this latest drama proves anew, so magnificently, the untold vitality always present in the ancient tales of the world's loves and wanderings and strifes. Mr. Phillips, we are informed, is "quite free from the eccentricities with which most geniuses are provided," which naturally brings a sense of relief. It is pleasant to know, too, that he is approachable, genial, and fond of outdoor life, and that his literary productions are the result of the most conscientious effort in devotion to high ideals.

A study of *Browning's Treatment of Nature*, by Stopford Brooke, appears in the April "Critic," and is of large interest to all who appreciate the valuable work of this author. It is now a little over a quarter of a century since his "Primer of English Literature" appeared, and no work of a similar nature has yet supplanted it in usefulness. Mr. Brooke is seventy years of age, and his long list of publications relating to the great English poets is a permanent witness to the inestimable service he has rendered in identifying the cause of literature with that of religion. There is a movement on foot to establish a Stopford Brooke lecture-ship at University College, London.

Now that we have drifted into a talk on English writers, let us take a step further and mention Augustine Birrell, who, though an English essayist, is steadily gaining pronounced recognition in this country. This is as it should be, for he has long been held in high esteem by his American friends, who would be glad to see him win as wide a hearing with us as he already enjoys among his brethren at home. His latest volume of *Essays and Addresses* offers the same gratifying sort of food for the mind that is found in his previous volumes, "Obiter Dicta" and "Res Judicatae"; and whether you are reading his paper on the House of Commons, or the one on the Ideal University, or some other selection made at random, you feel the presence of an author who is distinctly a man of affairs and at the same time a scholar in love with things gentle and remote. Add the dash of a choice humor, which is drawn fresh out of his own cistern, together with the fact that he never speaks too long, but if anything not quite enough, and it is plain why he makes you forget for a while the dust and vanity of life. You may even follow his suggestion and set to reading so dry a work as John

Wesley's Journal and find great relish in it. "We have too few books," says Mr. Birrell, "which bring home to us in concrete form the lives and thoughts of our forefathers," and after paying due honor to the historians of all shades, he confesses to that intellectual craving familiar to many for something which will enable one to walk for himself through bygone times and breathe their fresh perfumes. Hence his praise of various sorts of rambling literature, particularly "The Journal of the Reverend John Wesley, A.M., sometime Fellow of Lincoln College, Oxford," a work which in point of interest puts to shame many contemporaneous productions that are better known. "If you want to get into the last century, to feel its pulses throb beneath your finger, be content sometimes to leave the letters of Horace Walpole unturned, resist the drowsy temptation to waste your time over the learned triflers who sleep in the seventeen volumes of Nichols—nay, even deny yourself your annual reading of Boswell or your biennial retreat with Sterne, and ride up and down the country with the greatest force of the eighteenth century in England."

So-called history, however, has its legitimate uses, of course, and it will be a cause of solid satisfaction to many that Houghton, Mifflin and Company are to publish this spring a *Guide to the Literature of American History*. It is prepared under the auspices of the American Library Association by J. N. Larned, who edited the "History of Ready Reference," and the purpose is to furnish a complete bibliography, together with expert judgment of all books on American history. The critical notes, in all cases, are from recognized authorities, and many of them have been specially written for this volume and signed by the contributors.

Another valuable work in the field of history may be looked for in the near future. This is no less than the *Journals* (now to appear for the first time in complete form) of Lewis and Clark, the explorers. The original manuscripts are owned by the American Philosophical Society of Philadelphia, and their appearance in print, through arrangements made by Dodd, Mead & Company, will be especially opportune in view of the Oregon centennial to be celebrated in 1905. The first published history of the famous expedition was prepared by Nicholas Biddle, and appeared in 1814. The work was based on the manuscript records of the two travelers, and its worth as a standard authority was proved by the late Dr. Elliott Coues, who issued in 1893 a scholarly edition of it, which is highly valued for its trustworthiness and now commands a large price, having been limited to a thousand copies. Moreover, another annotated edition of the original issue of 1814 is in preparation, this time by Dr. James K. Hosmer, who is an authority in western history and exploration, and the publishers, McClurg & Company, will bring it out in the fall.

The approaching centennial of the important transaction which gave the United States the great valley of the Missouri is likewise having an influence in the world of books. Dr. Hosmer, besides his edition of

the "Lewis and Clark Expedition," has in readiness a work on the *History of the Louisiana Purchase*, and Mr. Reuben G. Thwaites of the Wisconsin Historical Society, who is editing the Lewis and Clark Journals already referred to, will soon have ready his *Father Marquette*, which contains a graphic account of the great missionary's explorations and adventures. This and Dr. Hosmer's book will come from the press of Appleton, and Little, Brown & Company announce a romance, *In the Eagle's Talon*, by Shepard Stevens, which deals with the circumstances of the Louisiana Purchase.

New books are going to be plenty this spring. Among them will be the following from the Putnams: *Labor and Capital: A Discussion of the Relations of Employers and Employed*, edited by Rev. John P. Peters, D.D.; *A Political History of Slavery*, by William Henry Smith, with an introduction by Whitelaw Reid; *Anthology of Russian Literature*, by Leo Wiener, Professor of Slavic Languages in Harvard. The Scribners announce: *Fragments in Science and Philosophy*, by Professor J. Mark Baldwin of Princeton; *Music in the History of the Western Church*, by Edward Dickenson of Oberlin; *Hebrews: Ethics and Religion*, by Archibald Duff, Professor in Yorkshire Independent College, Bradford, England. There is promise of a large number of new biographies, among them, *Daniel Webster*, by S. W. McCall (Houghton, Mifflin & Co.); *Aaron Burr*, by C. B. Todd (Barnes); *Nathan Hale*, by W. O. Partridge (Funk & Wagnalls); *Autobiography of Walter Besant* (Dodd, Mead & Co.); *Reminiscences of Bismarck*, by S. Whitman (Appleton); *Life of Hazlitt*, by Augustine Birrell (Macmillan). Three or more new lives of *Napoleon* are in preparation.

If you have among your acquaintances an aspiring lad who is thinking of going to college for some other reason than simply because he is sent, or even supposing that his motive is not as yet expressed in independent terms, present him a copy of Dr. Canfield's *The College Student and His Problems*, and thereby earn the gratitude of your young friend. In fact, the solid and practical counsel in this book is sure to be of interest and profit not only to the student but to his elders as well. The book contains no theorizing. It is all vigorous, straightaway, practical, and warm-hearted advice, based on an active experience of thirty years in the field of education. Dr. Canfield was formerly chancellor of the University of Nebraska and president of Ohio State University, before becoming librarian of Columbia University.

The *Bookman* for April gives the following account of Mr. Seymour Eaton of The Booklovers' Library fame: "Mr. Eaton was born about forty years ago on a farm in Canada. Despite scant advantages in his early youth, he succeeded in fitting himself for a broader life, serving the usual apprenticeship as a school teacher. For the last fifteen years he has engaged in educational and newspaper work in this country. Some of his text-books have had enormous sales. He has contributed frequently to the magazines, acted for five years as the managing director

of the Drexel Institute, and was for four years on the literary staff of the Chicago Record."

The Putnams issued in 1898 a book by Professor Lorenzo Sears of Brown University, entitled *The Occasional Address*. It is well worth renewed attention, being a work which is conspicuously successful in approaching the mills of pedagogy without grinding the reader through a set of wheels. In a word, it is adapted to a field far wider than academic inclosures, and those who already possess Professor Sears' "History of Oratory" will find the later book a valuable sequel.

The popularity of Miss Johnston's *Audrey* was a foregone conclusion, for readers do not halt over a little crudeness in mechanism of plot when the author is so intimately at home in her chosen field of romance, and does her story-telling with warmth and richness of expression. This is Miss Johnston's third novel, and it will add to her fame, which is already large. Nor is it surprising that the name of Mrs. Edith Wharton has come so prominently into notice, through the popularity of her recent magazine stories, and particularly her novel, *The Valley of Decision*. Mrs. Wharton's earlier writings are well known to appreciative readers. Her poem "The Sonnet," which appeared some ten years ago in the "Century," was the best of the numerous sonnets on the sonnet in vogue at that time, and marked her as a writer of unusual power.

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

WESTERN MASSACHUSETTS ASSOCIATION.

The annual meeting at Springfield on February 25th was addressed by Prof. Jacobus on topics connected with Seminary education. The officers for the ensuing year are: Lyndon S. Crawford, '79, President; George W. Andrews, '82, Vice-President; Henry L. Bailey, '89, Secretary and Treasurer; with William E. Strong, '85, and G. Walter Fiske, '98, additional members of the Executive Committee.

CONNECTICUT ASSOCIATION.

The annual meeting at Hartford on April 29th discussed The Mid-week Service, with addresses by Thomas M. Miles, '69, and Alonzo F. Travis, '97, and listened to a paper by Thomas C. Richards, '90, on The Science of Conversion. Prof. Mitchell represented the Seminary. The officers elected were: Austin Hazen, '93, President; Alonzo F. Travis, '97, Vice-President; Elliott F. Talmadge, '00, Secretary and Treasurer, with C. H. Berber, '80, and F. W. Greene, '85, additional members of the Executive Committee.

Once more we are called upon to chronicle a series of deaths in the circle of our Alumni, one of them occurring some months ago, but only recently reported to us, and the others during February and March. The roll of honor includes

Lemuel Leonard, '39, on Sept. 24, 1901, at Richland Center, Wis.

Moses T. Runnels, '56, on Feb. 17, 1902, at Charles-town, N. H.

Charles L. Tappan ['61], on February 23, at Concord, N. H.

Arthur G. Fitz ['75], on March 3, at No. Bridgton, Me.

Moses K. Cross ['41], on March 12, at Waterloo, Ia.

Leigh B. Maxwell, '91, on March 15, at Los Angeles, Cal.

James T. Ford, ['56], on April 14, at Los Angeles, Cal.

While four of these were not graduated from this Seminary, it is fitting that some mention should be made here of the service of all. We take up the names in the order of their classes:

Lemuel Leonard was one of our oldest living graduates. He and Dr. A. C. Thompson were fellow students at East Windsor, though not in the same class, and it was a notable coincidence that they died within two days of each other. He was born in Charlemont, Mass., in 1812, studied two years at Amherst College in the class of 1834, and taught for a time in northwestern Massachusetts before coming to the Seminary. Immediately after leaving East Windsor he entered the Presbyterian ministry, being pastor for ten years at Portageville, N. Y., and seven years at Moscow, N. Y. From 1856 to 1864 he was engaged in teaching once more, first at Geneseo, N. Y., then at Charlotte, N. Y., and finally at Detroit, Mich. For fifteen years thereafter he was again in the pastorate, mostly in Illinois, but finally in Richland Center, Wis. Even after old age prevented his continuing in the active pastorate he served as an evangelist. He was twice married, and the news of his death comes to us from his daughter.

Moses K. Cross was a prominent figure in Iowa, where he had worked for almost half a century. He was also born in 1812, like Dr. Thompson and Mr. Leonard, and his birthplace was Danvers, Mass. After graduating from Amherst College in 1838 he spent two years at East Windsor, and completed his theological course at Andover in 1841. His first pastorates were at Palmer and at South Deerfield, Mass. In 1855 he migrated to Iowa, where he served as pastor at Tipton, Washington, and Waverly successively. In 1871 he gave up active ministerial labor, but continued to write frequently for the religious and educational press. He was widely known and universally respected throughout the state for the breadth and strength of his thought. He was thrice married, and is survived by a son, Dr. Whitman Cross of the U. S. Geological Survey.

James T. Ford has been for more than a quarter of a century efficiently associated with the advance of Congregationalism in south California. His birth was in 1827, at Abington, Mass. In 1851 he graduated from Williams College, and, after two years of teaching at the academy at East Windsor Hill and two years of study in the Seminary, graduated at Andover. His first ministerial work was in Vermont, his pastorate at Stowe

extending twelve years from 1857. In 1869 he became a missionary of the A. M. A., with headquarters at Charleston, S. C. In 1875 he moved to California, being first pastor at San Bernardino for ten years and then, till his death, superintendent for the A. H. M. S. His efficiency and the value of his influence are attested in many ways. He was active in all Christian enterprises. Only recently we received from him the report of the General Association of Southern California, of which he was registrar and treasurer. He was twice married and is survived by his second wife.

Moses T. Runnels occupied a patriarchal place in New Hampshire, where he had lived for over forty years. He was born in 1830, graduated at Dartmouth College in 1853, and immediately entered the Seminary. His first service was in Wisconsin, Texas, and Kansas as a representative of the Am. Sunday-school Union. From 1860 for five years he was acting pastor at Orford, N. H., and from 1865 for twenty-one years at Sanbornton in the same state—a service of great fruitfulness and power. Three other briefer pastorates followed in other New Hampshire towns, extending to 1899. It is said that for forty years he rarely failed to preach every Lord's Day. He was married in 1861 and died at the home of a married daughter. He was the author of a "Genealogy of the Runnels and Reynolds Families," a "History of the Congregational Church in Sanbornton," a two-volume "History of Sanbornton," besides sermons, pamphlets, and articles, and just previous to his death was busy upon a "History of Plymouth, N. H."

Charles L. Tappan was another notable figure in New Hampshire. He was born in 1828, graduated from Amherst College in 1858, took two years at East Windsor, and graduated from Andover Seminary in 1861. His first ministerial work was in the West—in Minnesota and Illinois. From 1871 till his death he lived in New Hampshire, retiring from active service in 1882. His longest pastorate was at Sandwich, 1871-77. He was specially interested in the N. H. Historical Society. He was married in 1876. His will includes a bequest of \$3,000 to the Seminary to be used for scholarships for women students.

Arthur G. Fitz was identified throughout most of his ministerial career with Maine. He was born at Chester, N. H., in 1848, graduated from Dartmouth College in 1872, studied one year at Hartford, and graduated from Bangor Seminary in 1875. He began his ministry at West Stafford, Conn., but in 1879 removed to Maine, where he served successively at Hampden,

Wilton, South Paris, North Bridgton, and Harrison. He was married in 1875.

Leigh B. Maxwell was one of the earliest of the colored students in the Seminary, and one of the most talented and effective of its younger alumni. He was born at Darien, Ga., in 1861, graduated from Atlanta University in 1885, began his theological studies at Hartford in the class of 1888, but after two years was obliged to intermit them, returning to graduate in 1891. During the break in his studies he became pastor of the First Church in Savannah, Ga., where he remained ten years, the membership advancing during that time from about 140 to about 240. In 1897 he accepted the post of field secretary for the International Sunday-school Association, in which work he was actively engaged until his health broke down. His death occurred on the Pacific Coast, where he was seeking recovery. His untimely end will be a real blow to the work among the colored people, for he was a born leader and organizer, gifted as an orator, and sagacious as a counselor.

John K. Nutting, '56, who has been living at Glenwood, Iowa, for two or three years, has accepted a call from the church at College Springs in that state.

We noted in our last issue that Austin Gardner, '60, having resigned his charge at Ashford, Conn., had removed to Willington to live. We now add that without losing a Sunday he became pastor of the church in the latter place. As he puts it, "I had hardly got on the shelf before they pulled me off!"

At the close of April due recognition was made of the fact that Thomas M. Miles, '69, then completed ten years of faithful and fruitful service as pastor at Bristol, Conn. This church is one of the strongest in the state, ranking sixth in size among those outside the large cities, and Mr. Miles' pastorate has been wise and able.

In the *Congregationalist* for February 22 Dr. Leavitt H. Hallock, '66, has a strong plea for a reform in the attitude of our churches toward the ordinance of baptism and toward the children thus brought under "watch and care."

Edward A. Mirick, '67, who for many years has been an agent for the Bible Society, with headquarters at Dryden, N. Y., has accepted a call to the church at Alexandria, O.

The "Good Cheer" number of the *Congregationalist*, on April 5, contained references to a large number of Hartford men. For instance, out of the twelve reports of hopeful progress in foreign mission fields four were from our alumni, namely, from Albert W. Clark, '68, the veteran head of the work in Bohemia, who records the steady expansion of op-

portunity not only at Prague, but at Vienna and in Russia, not to speak of the Bohemian work in America; from George A. Wilder, '80, now on furlough from his post in East Central Africa, who notes the recent request from the government of Rhodesia that the American Board should establish a school for European children at Malsetter, seventy miles north of Mt. Silinda; from John Howland, '82, with words of special cheer about the political and social situation as he sees it in Mexico; and from William P. Clarke, '91, who speaks of the encouraging signs in Bulgaria. It is notable, also, that this same issue contained an article by Edwin N. Hardy, '90, contending that the status of the churches' work for *men* was far more hopeful than it had been, and news items of good cheer about the rededication of the old church at Centerbrook, Conn., where George S. Pelton, '77, is now pastor, about Dr. William A. Bartlett, '85, and his decided success in the First Church in Chicago, about the gifts of land and part of the funds needed to erect a parsonage in Beverly, Mass., for Edwin H. Byington, '87, about the heroic way in which Henry B. Mason, '92, has achieved general popular influence in Duxbury, Mass., in spite of great physical disability, and about the efficient industry and tact of Haig Adadourian, '93, in his neighboring parish at Manomet. These items of "good cheer" from Hartford's "far-flung battle-line" are evidently only samples of what might have been chronicled.

After four years of highly appreciated labor in the First Church at Lowell, Mass., Franke A. Warfield, '70, has decided to accept a call to Milford in the same state — much to the disappointment of his many friends in Lowell.

News has been received that on November 20, 1901, the death occurred of the wife of Charles W. Kilbon, '73, missionary of the American Board to the Zulus.

Congregationalism has never been relatively strong in New York city in the number of its churches. But it is interesting to note that Trinity Church, now about fifteen years old, is making fine progress under F. Barrows Makepeace, '73, having received over fifty members since he came in 1900, paid off its entire indebtedness, and greatly improved its edifice. Mr. Makepeace is now giving a series of eight lectures on Ethics in the State College of Rhode Island.

At a recent meeting of the Connecticut Valley Congregational Club at Springfield, Mass., George W. Winch, '75, of Holyoke, spoke on the Moral and Spiritual Fitness of Candidates for the Ministry.

Millard F. Hardy, '78, has resigned from his church in Townshend, Vt., where he has been pastor since 1893.

Lyndon S. Crawford, '79, who has been pastor at Southwick, Mass., for two years, has recently accepted a call to Portland, Conn., where he is already at work.

Charles S. Sanders, '79, whose visits to Hartford last year were much appreciated, is now actively at work again in his field at Aintab, in the Central Turkey Mission, and has many encouraging events to report.

Henry J. Zercher, '79, is serving as stated supply at Pendleton, Ore.

Franklin M. Chapin, '80, and Dr. Henry P. Perkins, '82, who were obliged to abandon their post at Lin-Ching, North China, in the Boxer outbreak, have recently revisited their field, meeting with gratifying evidences of the steadfastness of the native Christians in the midst of terrible trials and of the present good will of governors, militia, and the people generally.

In the *Cincinnati Congregationalist* for November, 1901, is an interesting account of the history of the Walnut Hills Church, of which Dr. Dwight M. Pratt, '80, is now pastor, emphasizing the fine energy and success that he has brought into its life.

George A. Wilder, '80, has an article in the *Missionary Herald* for March on Industrial Training in a Mission to Uncivilized People, still further emphasizing and illustrating the line of thought treated by him in our February issue.

The ambition that Frank E. Jenkins, '81, has long cherished to establish a ministerial school in Georgia has borne fruit, and the first Annual Catalogue of the Atlanta Theological Seminary has come to hand. The enterprise was launched last year, partly through the aid of the Education Society, a charter obtained, with the power of conferring degrees, land and a single building secured in an eligible vicinity, a faculty of five professors, with other officers, gathered, and instruction begun in October. Mr. Jenkins is treasurer of the Board of Trustees and Lecturer on Missions and Polity. The enrolment for the year includes seven students in the Classical Course, twelve in the English Course, and fifteen Correspondence Students—Georgia and Alabama being the states chiefly represented. We note with pleasure many traces in the plan of organization and the curriculum of the ideas in which Hartford has been a pioneer. Naturally, for every reason, we wish the enterprise God-speed.

In connection with a recent performance of "The Messiah" at Fargo, N. D., Herman P. Fisher, '83, delivered an address upon the oratorio at his church in Crookston, Minn.

Professor Charles S. Nash, '83, of Pacific Seminary, is acting as stated supply at San Diego, Cal.

George H. Hubbard, '84, was installed pastor at the Union Church in Haverhill, Mass., on February 12, where he has been warmly welcomed.

Secretary James L. Barton, '85, has lately given a short series of lectures at the Seminary upon the Organization and Methods of Missionary Societies.

The annual sermon at the recent meeting of Eastern Washington and Northern Idaho Association was given by Clarence R. Gale, '85, now of Spokane.

The salary of George B. Hatch, '85, of Berkeley, Cal., has recently been increased by a tenth from \$2,500.

There has just been published a History of Seymour, Conn., of which a large part is the work of Hollis A. Campbell, '86, involving no little research in the annals of the town. Many of the illustrations were also furnished by his camera.

An interesting and encouraging feature of the opening of the ministry of George R. Hewitt, '86, at the First Church in Medway, Mass., has been the return to its membership of practically all the members of the Third Church, which some fifteen years ago began a separate existence, but which has never had a strong life.

Among the many testimonies to the reality and extent of the present religious awakening in Japan it is interesting to hear from George M. Rowland, '86, that his field at Sapporo, in the great northern island of Yezo, is sharing with other fields in the blessing.

On February 26, S. Allen Barrett, '87, was formally recognized as pastor of the church at Florence, Mass. Austin B. Bassett, '87, participated in the exercises.

Oliver W. Means, '87, has resigned his charge at Enfield, Conn., retiring from it on June 1. He has been pastor there for fourteen years.

In the *Missionary Herald* for May is an extract from a striking letter from George E. White, '87, concerning the almost spontaneous advance of the Gospel in the Marsovan district of Asia Minor.

The church at West Hartford, Conn., where Thomas M. Hodgdon, '88, is pastor, is growing hopefully. Its membership is now 409.

Edward F. Wheeler, '89, who has been pastor at Austin, Minn., for four years, has resigned.

The First Church at Chicopee, Mass., where Collins G. Burnham (special, '88-'91) is pastor, has recently been refitted in tasteful style, and was reopened on March 16 with appropriate services.

William P. Hardy, '90, who has served the Vernondale Church in Los Angeles, Cal., for the past five years, has consented to remove to take charge of the churches at Eagle Rock and La Cañada in the same state.

On Christmas Eve an accident with an overturned lamp in the home of William F. White, '90, at Hinsdale, N. H., resulted in somewhat serious burns to him and his oldest son, besides setting the house on fire. In March Mr. White was able to report that the injuries were fairly well healed and that he had not been obliged to intermit his work. He has recently preached a series of sermons on Temptation, and at the March meeting of the Monadnock Association at Keene he spoke on The Minister's Temptations in the Light of Christ's Great Temptations.

Frederick M. Hollister, '91, recently of Danbury, Conn., has accepted a call to the church in Cadillac, Mich., and has begun work.

H. Dike Sleeper, '91, has given up his position as organist of the Union Church in Worcester, Mass., to accept a similar post in the Fourth

Church at Hartford. He retains his work at the Music School of Smith College, and makes his home at Northampton.

Stephen G. Barnes, '92 (not "special," as we inadvertently designated him in our November issue), has been obliged to relinquish his work at Fisk University, Nashville, Tenn., on account of his wife's health.

William A. Estabrook, '93, whose ministry since graduation has been in the church at Wilmington, Vt., has accepted the pastorate of the Second Church at Amherst, Mass., beginning June 1.

The various mission schools at Foochow, China, where William L. Beard, '94, is at work, have progressed favorably this year, though somewhat affected by the plague in that region last spring and summer. A girls' college is being erected.

William A. Bacon, '95, is happily at work in the Park Church at Springfield, Mass., where he was installed on February 19, Professor Jacobus preaching the sermon and G. W. Winch, '75, taking part in the service.

Fred T. Knight, '95, formerly of Wollaston, Mass., has become pastor at North Stamford, Conn.

John E. Merrill, '96, reports a special opportunity for work among the Gregorians at Aintab, Central Turkey.

Laura H. Wild, '96, who has been dividing her time between the churches at Rokeby and Lincoln, Neb., has withdrawn from the former because of the pressure of duties at the latter.

In the class of 1897 we note that Gilbert H. Bachelier was married on February 26 to Miss Mary A. Johnson of Perry, Me., and that he has agreed to remain for a fourth year at West Newfield, Me.; that George C. Bliss (spec.) is studying at the Bible Normal College in Hartford, and also serving the churches at Alton and North Barnstead, N. H.; that James B. Sargent is beginning his work at Lisbon, N. H., with fine promise, especially among the young people; and that William B. Tuthill's church in East Hartford, Conn., celebrates its bicentennial on May 25-28.

In the class of 1898 the following notes are called for: John R. Boardman has begun his work as Special Secretary of the Massachusetts Y. M. C. A. in a most energetic way, dividing the state into nine districts and actively attacking the problem of reaching the men in the smaller towns in one of them; John A. Hawley, who has been settled since his graduation at West Avon, Conn., now succeeds W. A. Bacon, '95, at Shelburne Falls, Mass.; William C. Prentiss was married on March 19 to Miss Elsie A. Hatheway of Poquonock, Conn., whence he goes to the pastorate of the church in Newbury, Vt.; the church at Roslindale, Mass., where J. Spencer Voorhees (grad.) is pastor, is steadily growing in numbers and in benevolences, and has recently revised its creed and covenant.

The class of 1899 offers the following items to the chronicler: Morton D. Dunning sailed for Egypt and the East on February 12, on his way to begin work at the Doshisha in Japan, where his classmate, Frank A. Lombard, now is; Howard W. Galt has recently made an extended tour of observation to the southeast of Peking, China, with encouraging results; James A. Lytle of East Granby, Conn., has recently undergone an operation for appendicitis, from which he has made a good recovery, so that he is at work again; the Washington St. Church in Beverly, Mass., where Edward F. Sanderson is pastor, received at Easter gifts of a communion set and of collection plates.

Things happen in the class of 1900 also, as the following notes will show: On April 29 Harry A. G. Abbe, formerly of Fort Payne, Ala., was ordained and installed over the new church enterprise at Nyack, N. Y., Professor Merriam preaching the sermon; Payson L. Curtiss, at Faulkton, S. D., reports that last year his church paid its debt, painted its building, bought an organ, and received eighteen new members, that on Easter it added several young people to its roll, and that it expects many more accessions soon; on March 29 the Edgewood church, just out of Providence, R. I., where Albert S. Hawkes is settled, dedicated its handsome and convenient new edifice, the prayer of dedication being offered by the pastor's father, Winfield S. Hawkes, '68, of Springfield, Mass., with other parts by Wallace Nutting, '89, and V. S. Babasinian, '00; Lewis Hodous and his wife, together with Mr. and Mrs. Edward H. Smith, '01, arrived in December at their station in Foochow, China.

John M. Bieler, '01, was ordained and installed at Eastport, Me., on March 11.

Malcolm Dana, '01, is making a fine record of efficiency in his field at Kingston, R. I., especially in reaching the young people.

Louis A. Goddard, '01, was ordained at Somers, Conn., on March 22, E. A. Burnham, '00, and C. H. Davis, '01, participating in the exercises.

Seminary Annals.

CAREW LECTURES.

Dr. Talcott Williams, one of the editors of the Philadelphia "Press," delivered the third lecture in the Carew course. The subject of the address was "The Ethical and Sociological Effects of Mohammedanism on its Adherents."

Dr. Williams' lecture was conversational, and was rendered particularly interesting through the anecdotes out of the speaker's own experience. When Mohammed became a religious leader the Christian religion had spread through a considerable portion of the world, but with the religion of the Prophet came a distinct return to Oriental modes of thought at variance with the progress which Christianity was bringing. One should not lay too great stress on the fact that Mohammed could neither read nor write, for the Oriental market place is the center of an exchange of ideas as well as of merchandise, and whereas we associate the thought of poetry with a printed page, one may hear it recited in all manner of Oriental gatherings.

The Moslem, so far as any general characterization may be made, is lacking in morality, and in a recognition of the laws of humanity. It was not until Mohammed was forty years of age that he began to be a religious enthusiast. As frequently happens at the turn of life, he began to think more deeply of a life hereafter. For ten years he wandered about, despised by all, accompanied by his faithful wife, and supported by a few faithful friends, who listened to his poetical teachings. Then came a turn in his fortunes, and his later years, as lawgiver, king, and despot, were in as violent contrast with the previous years as were the Prophet's teachings of mildness with such acts as the murder of 700 defenseless prisoners on one day in the ditch at Medina. One result was the Koran with its ethical teachings, and the other his religion as illustrated by a sinful life.

The Koran is divided between poetry which dates from the Prophet's early years, and laws which were later added during his period of rule. Out of this book comes the theory of Mohammedan ethics, but at best it extends only to the members of the faith. The Mohammedans feel themselves under no obligation to observe any of the tenets toward those who have a belief other than their own. Since the religion was not ex-

pressed in a life but in a book, it has not the same force as that which is based on a living example of the teachings.

The vivid consciousness of a spiritual life which all men lead in equality before God leads to a genuine spirit of democracy, and perhaps the most completely democratic communities in the world are those which are purely Mohammedan. Sensuality is the pit which Mohammedanism has dugged for itself. In this it is absolutely at variance with the standard set "by the only code without a compromise." The Eastern literature is pervaded through and through with uncleanness. Persia is absolutely debased by immorality.

The harem does not deprive women of power, and some of the most influential rulers of the Orient have been women. The monogamic tendency asserts itself even in the Oriental system of polygamy, and there is usually one wife who exercises control and asserts herself as the chief ruler of the harem. Oriental society enjoys nothing of what we should call social life.

The practiced religion makes obvious the truth that it is easier to pray five times a day than to be good.

THE STUDENT VOLUNTEER CONVENTION. The convention of the Student Volunteer Movement for Foreign Missions, held in Toronto, Ontario, from February 26 to March 2, was an event of considerable importance to Hartford Seminary. The sending of thirty-five delegates and the suspension of classes for three days during the convention, in order to lighten the work to be made up by the delegates on their return, are evidence of the importance of this occasion beforehand in the eyes of students and faculty alike, and their action was justified by the results.

It is worth a great deal to the Seminary to have these delegates return from Toronto with a new conception of the clear sanity, the utter reasonableness of the men and women who are going to the foreign field, not for some extravagant enterprise, but to do the clear and simple duty of the Church of Christ. There was no undue excitement discernible at Toronto. It was the earnestness of calm conviction one saw in the speakers and in the Volunteers who had already pledged themselves to the foreign field. The fundamental proposition of the convention was the Christian necessity of missions as an obligation to Christ Himself. It was like traveling around the world in a few days, to hear such earnest, vivid speakers tell of what the Gospel of our Lord is actually accomplishing everywhere. Men who had seen told us in such a way that we saw also. We came back with a new sense of the perennial freshness and power of the Gospel of Jesus, with a new sense of the boundless opportunity given to the Church today, and with a new realization of the possibility of the preaching of the Gospel to all the world by any generation of Christians, if they will only give a small proportion of their men and

women and of their wealth. We came back also with an overwhelming sense of the awful need of the peoples where Christ has not yet been named.

Of the thirty-five delegates representing Hartford Seminary at Toronto, one was a professor, one was a missionary doing special work for a time in the Seminary, another a native of Japan who will work for his own people. Of the remaining thirty-two nine were Volunteers, and another has become a Volunteer since going to Toronto. Of course not all of the Toronto delegates will go to the foreign field, but they can hardly help being more earnest than before to put Christ first in their lives and to support the great mission enterprise, at home or abroad, with their prayers and giving, and by pleading with the home churches not to be selfish and indifferent in regard to that which must lie so near to the heart of Christ. Wherever our Master sends us, our spirit must be that of this convention, as expressed by Mr. Robert Speer in one of the last numbers of the "Churchman," "a glad love of Christ, and a resolute purpose to go with Him in His war, until we have won Him His Kingdom."

On Feb. 5 students and visitors crowded the Chapel to hear Robert E. Speer speak on "The Political Aspects of Christian Missions in Asia." He said, in part:

The question has been in existence ever since the establishment of missions in Asia. The principle of extritoriality is that a citizen of a western land cannot escape from his government in the Orient. He is there responsible to his own consul and government. There are necessary relations between missions and governments.

I. What are a missionary's rights? In principle they are the same as those of any other person engaged in legitimate business. Yet a large portion of our press and people say that a missionary should be deprived of his rights as an American citizen. You cannot draw distinctions between classes of people in this way. To withdraw the protection hitherto afforded is to advertise to the Chinese that they can kill these people, that they have no rights.

Trade and diplomacy causes more trouble than the missionary, for China does not want to trade with us. She has three reasons for not desiring to do so: (1) The balance of trade would be against her, and her silver would go. (2) It would upturn her system of labor by the introduction of machinery. The more they trade the harder would their condition be. (3) We have never commended our trade to the East by the character of the men we have sent out, though there are brilliant exceptions. You cannot touch the eastern world without affecting its religions. The missionaries' rights are the same as those of any other citizen.

II. The second question is, Shall the missionaries always use their rights? Some say that they should renounce all rights, as Dr. Houston used to say in regard to China. But (1) if I have a right, somebody else has a duty. A man may surrender his right, but the government cannot renounce its duties. (2) Such a course imperils every foreigner. (3) Citizenship in China is a no more un-Christian thing than it is here.

Again, some say that missionaries should insist on their rights completely. This is just as bad as the other. The middle ground is that the government has just duties and that the missionary will waive his right as it best conduces to the interest of his enterprise. Forces in this world are so tangled up that you cannot sever the political relations of the missionary.

A word as to the rights of native Christians. Should the missionary enjoy rights that his converts cannot? The nations say that a native Chinese shall not be killed because of his profession of the Christian religion. Great nations have no right to allow other nations to do colossal wrongs.

In conclusion, as to the right relation of Christian governments to the propagation of Christian enterprise. We ought to deal with the Oriental peoples as a Christian government. The Orientals do not separate government and religion. We shall get ourselves into trouble if we pretend that we are not a Christian people. The Asiatics fear the plan behind such a hypocrisy.

On Friday evening, Jan. 10, the Lord's Supper was observed by the Faculty and students in the Chapel.

Sunday morning, Jan. 12, a song service was conducted by Prof. Pratt.

The students enjoyed the art lectures held during the month of January in Hosmer Hall, under the auspices of the Hartford Art Society. They were as follows: Jan. 11, "Gardens for Small Places," R. Clipston Sturgis; Jan. 18, "The Barbizon School," Charles Sprague Smith; Jan. 25, "Bridges and Towers," Prof. Richard A. Rice.

Mr. Marion Lawrance, Field Secretary of the International S. S. Association, conducted a Round Table in the parlors of Case Library Feb. 6.

In view of Pres. Hartranft's departure for Germany March 14, Prof. Pratt, in his honor, gave a dinner to the Faculty, Friday evening, March 7. A body of students marched to the home of Prof. Pratt and serenaded the dinner party. They were cordially received and departed with three rousing cheers for the success of Dr. Hartranft's mission.

The farewell dinner given by the student body in their own refectory in honor of President Hartranft was an event long to be remembered by those who participated in it. After the meal stirring speeches were made by representatives from each class, a song composed for the occasion was sung, and in a most happy response Dr. Hartranft unfolded to his "boys" the nature of his mission abroad and inspired them with something of his own enthusiasm for the noble Reformer, Schwenkfeld, whose works it is his purpose to restore to their fitting place in the field of modern scholarship. In a touching way he bespoke the sympathy and loyalty of the men which he had appreciated and felt so keenly for his temporary successor, Prof. Jacobus. Dr. Hartranft led the customary evening devotions, and after singing "God be with you till we meet again," all filed past him and received a parting handshake.

The informal piano talks that Prof. Pratt has given Monday afternoons, illustrating the masterpieces of the great composers, have been largely attended and listened to with growing appreciation.

Mr. Silas H. Paine, well known as the collector of the Paine Hymnological collection now in the Case Library, delivered a most valuable address in Hosmer Hall upon "The Methods of Utilizing Hymns for Public Worship."

Dr. Merle Smith's address in Chapel, on the day of prayer for colleges, has been a manifest influence in the spiritual life of the Seminary.

At general exercises, Jan. 8, Rev. G. A. Wilder of the East Africa Mission spoke on "The Value of Industrial Training in Missions to Uncivilized People." Jan. 15, sermon by Mr. Woodman, an address by Mr. Holland. Jan. 22, sermon by Mr. Johnson, a paper by Mr. Gale on "The Value of Literary Study for the Ministry." Feb. 5, sermon by Mr. Wilkinson, a philosophical essay by Mr. Pitkin. March 12, Rev. C. H. Hamlin spoke on "Legal Aspects of the Saloon and Gambling Question." At the conclusion of his remarks he was given an ovation by the students.

The *Student Quarterly* began its second year with a very attractive Easter number. "Reminiscences," an article by Prof. Beardslee concerning an early missionary enterprise of the Seminary students, which eventuated in the Inter-Seminary Missionary Alliance, since merged into the work of the Theological Section of the Students' Y. M. C. A., is of extreme interest. A remarkable letter sent out at that time, containing a plea for missionary consecration, and addressed to students and churches all over the country, is reprinted in full. It is dated Jan. 10, 1880. The issue reflects throughout the spirit of the Toronto Convention.

The traditional Washington's Birthday Reception was held February twenty-first. The program opened with a scene called "The Critics Criticised," in which several Old Testament characters bewailed the destructive results of modern criticism. This was followed by a mock "Faculty Meeting," which proved interesting and amusing. The evening closed with songs by Miss Perl Benham Kaighn of New York, followed by refreshments and a social hour.

The Bible Normal College of Springfield, Mass., completed its removal to Hartford early in March, and is occupying quarters on Broad Street nearly opposite the Seminary.

Mr. J. N. Forman, traveling secretary of the Student Volunteer Movement, spoke to the students in the Chapel Thursday evening, Feb. 6. His subject was: "Missionary Problems: By Whom Solved?"

Rev. Harlan P. Beach gave three lectures, Jan. 9 and 10, in the Missions Course, upon "Mission Study for Personal Growth."

The Student Volunteer Union of the state of Connecticut, including Yale, Wesleyan, and Hartford Seminary, held a conference in Hosmer

Hall, Saturday evening, Jan. 11. There are only three Unions of a similar nature among the student Volunteers in the country.

Rev. George Allchin of Osaka, Japan, addressed the Student Conference Tuesday evening, Feb. 18. He gave a very interesting description of his method of reaching the masses in the cities and towns of Japan and of presenting the Gospel message to them by means of lantern pictures.

Professor A. C. Armstrong of Wesleyan University, perhaps best known as having so admirably translated Falckenberg's "History of Modern Philosophy," gave three exceedingly valuable lectures on the evenings of February 18, March 4 and 11, on the general subject of Aspects of Contemporary Thought. The topic of the first lecture was Science and Doubt, and of the second, The Historical Spirit and its Relation to the Theory of Evolution. The third lecture appears in full among our Contributed Articles.

THE
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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Stephen Tracy Livingston. *Associate Editor*:—James Leslie French. *Business Manager*:—Arthur Collins Williams.

Readers of the RECORD have noticed in the last two issues a new editorial department appended to the Book Reviews under the title of "Literary Comment." The regular book notices of the magazine are confined to purely theological literature. It has seemed worth while, therefore, in a less formal way to call attention to certain matters of interest in the book trade and in the wider field of letters. The favorable remark this department has already elicited shows the hearty welcome this chat about things bookish is receiving.

The delightful impression produced by Rev. W. Garrett Horder, both as an inspiring lecturer and as an alert, thoughtful man of wide sympathies, during his visit to this country last spring, makes us especially glad to be able to give not only abstracts of his lectures, but to present in full the introductory treatment of his theme. The thoughtful article of Dr. Shaw, assistant professor in New York University, indicates a phase of the approach to the Religious Consciousness that is commanding no little attention; and Professor Geer's timely words of reasonable hopefulness in view of current social unrest will be appreciated. The preliminary announcement respecting next

year's work in the Seminary shows some marks of progress and development that will be found worth noting.

The movement on the part of our two great New England universities toward establishing mission work in India and China with university backing and university support is one of the really striking phenomena of the time. The student volunteer movement made it plain that the young men of our day had come to recognize the power and the heroism of foreign missionary service, with something of the attractiveness belonging to it. This action by the universities indicates that not only the student body but the large constituency which gives to these great institutions their financial backing and social momentum is aroused to this work. Not the least striking thing about it is that it is not simply an outgrowth of the divinity departments of the universities. In the Yale China Mission, which is the more perfectly organized of the two, the leaders among those who plan to go to the field at the first, and who are looking forward to this association in the years to come, are not only Yale divinity students, but students in Hartford and other seminaries, who are planning to carry the Yale spirit of their undergraduate days into this new work with all the increased momentum derived from the accretion of added sympathies and a more varied outlook.

It is easy to interpret too widely or too narrowly such a significant movement. But it seems to indicate at least two things. It shows how the missionary loyalty blends itself with the enthusiasms of the college, where the touch of missionary enthusiasm was first felt largely through the student volunteer movement. It shows further that the great centers of culture are coming to recognize the significance of foreign missions as a most potent factor for civilization, and to discern that a civilization which lacks the salt of the Christian religion is neither the best nor the safest thing that Christian nations have to offer the world. We wish these movements the fullest success. There is no more striking way in which college men can show

their loyalty to their Alma Mater than by bringing the training they receive from widely separated professional schools once more under the college flag, in order that by means of all that flag stands for the banner of the cross may be exalted.

There is this year to be added to the Faculty of the Seminary a new librarian. During the year past Mr. Mather has served with great acceptability as acting librarian. He goes next year to his chosen field of labor in China. Rev. Charles S. Thayer, Ph.D., has been chosen to the position of librarian and instructor in Bibliology with the rank of Associate Professor, and will begin his work in August. Mr. Thayer is a graduate of Amherst College and Yale Divinity School. Taking the fellowship in his year he studied abroad for three years, chiefly in Göttingen, where he took his degree in Old Testament studies. He has been for a couple of years the efficient assistant of Dr. Wallace Nutting in Providence. He has had special training which fits him peculiarly for his new position. In addition to his work in the library he will be prepared to give some instruction in the line of Semitics.

We regret to notice what seems to be a progressive policy on the part of our great neighboring university in New Haven to shorten the courses of study required for entrance into professional life and for the acquisition of scholastic degrees. The recent reduction in the amount of study required for the degree of Ph.D. is now followed by an official opinion from President Hadley that college graduation should not be demanded for entrance to courses in law and medicine. We have been somewhat too familiar with such ideas in theory and practice in institutions of slight repute; but it seems unfortunate to encounter them in one of the largest and most famous of our leading universities.

We are confident there is a fine opportunity for some one of our readers to make a study of current catechetics. On all

sides pastors are making independent attempts in this branch of ministerial work. We are persuaded that no line of pastoral thought or care is of graver moment or higher promise. That it has fallen into almost entire neglect among our churches is a marvel of modern folly. We are convinced that a pastor can apply no finer, surer test to his gospel work than to prove his ability to carry along the children in his charge into a clear-eyed knowledge of his truth. To prepare his message for the little child he must verily master it. To convey the message to the children's mind he must exemplify the very simplicity and genuineness of Christ. No work can better prepare any man for any pulpit task. Let some one of our young pastors set about collecting samples of current efforts to evangelize the child, with a view to publishing in due time a careful study of this theme — Modern Catechetics.

THE RELIGIOUS CONSCIOUSNESS.

In discussing the question of religion, we must continually remind ourselves that we are not dealing with a deduction from the understanding, or a production of the will. Religion is a fact in human life. The subject-matter is ready for thought, which it antedates, and it needs not to be derived from a general concept, or fashioned as an ideal. Primarily, religion is a religious consciousness. As a philosophical concept, religion is an idea abstracted from that living content which is manifest in the individual's experience and the race's history. For this reason, it is an important topic which is proposed by the term, religious consciousness, and one which presents itself directly when philosophy of religion becomes a study. The problem is not invented by reason for purposes of speculation; it arises by its own force, and must be discussed upon its merits alone. Only in terms of religious consciousness may the idea of religion be described; for by this very process is the fact of religion made known. This applies to the religious concept, the facts of positive faith and the philosophy of religion.

The study of the religious consciousness involves, (1) a general consideration of religion from the psychological point of view. Here, the vital content of human worship should appear. (2) In a more definite manner, the psychological form of religion must be brought out, that it may appear wherein the religious principle may be adjusted to the empirical study of conscious life. (3) Then, some definite result may be reached, where religion is described in terms of psychological elements. (4) The climax of the consideration is reached, when general religious consciousness is seen to consist in consciousness of God.

I. To represent the meaning of religion, no better method may be found than that of the religious consciousness. Phi-

losophy of religion begins by asserting the independence of the religious precinct as distinguished from the ethical and metaphysical. How can such a difference be pointed out, it may be asked, unless we consider religion to be made up primarily of a peculiar kind of consciousness? Here, the inness of religion is strikingly manifest. Again and again has religious thought made use of other methods, and, for this reason, its results have been far from satisfactory. Religion has been regarded as a matter of speculative thought or a course of moral conduct. But the living nature of the religious principle is made manifest, not by means of concept or maxim, but in a form of consciousness. This is, at least, the starting point of all religious inquiry, whether in individual life or social history; more than this, it is a method in accordance with which the function of religion may be examined. Thus viewed, the philosophy of religion is seen to be peculiar to itself. It may be studied in the particular form of a psychology of religion. If such a method is carefully pursued, it can only afford a superior point of view for examining the subject of human worship. The idea of religion is thus hardly distinguishable from the religious consciousness.

The actual content of religion involves this same thought of an immediate religious experience. Religion manifests itself as an impulse, on the part of the soul, to turn away from the world, where man's immediate life is found, and to reach out after that which is more satisfying. But all this is without meaning, unless it take place in the religious consciousness. It is because the soul is conscious of the vast difference between spirit and matter, inner life and outer existence, that it attempts to find its home elsewhere. And that aspiration, which leads the soul to postulate the existence of some other and more worthy realm, is likewise a psychic phenomenon. All the principles and relations involved are matters of consciousness. The soul awakes to its own characteristic life; then, it perceives its actual condition in the world. As a result of this, there arises the desire to reach out after a spiritual existence. Such a conception as this is not purely logical nor scientific, but it represents a matter of vital concern. The relation of the soul to the world is not an abstract one consisting in thought; it is rather an act performed

by a living consciousness. But, as such an act, religion does not consist in sheer effort. All that is done is due to a peculiar consciousness.

Religion is religious consciousness. It cannot be said that religion consists in reason, for it is not a concept to be explained by philosophy. Nor may religion be explained as coming from a revelation to an otherwise nonreligious mind. Religion is not a mystery to be explained by theology. No, religion is rather a product of the human soul, and such as can be apprehended directly in introspection. Mankind worships; psychology of religion is a fact. Reason has its place, but it takes, as its point of departure, not an indefinite nor an indifferent mind, but a soul pregnant with religious tendencies and impulses. When these are once appreciated, reason may supply an explanation or a ground. Similarly, the idea of revelation is a thinkable one, and when the testimony of the religious consciousness has been recorded, the function of revelation may be seen. Reason and revelation, tendencies to know and believe, are postulates of the religious consciousness. They are by no means unimportant; for, unless it culminated in them, religious feeling would be mere subjectivism. But, in all this, the primacy of religious consciousness must be set up as the starting-point in religion.

With all the possible objections which may be brought to bear upon the idea of religious consciousness, it must not be overlooked that positive religion has made use of this very mode of expression. Actual religion thus justifies the psychological method. This has been worked out in a definite manner in the science of Biblical psychology, where, besides a general doctrine of the soul, there is a particular account of various features of conscious life. Sacred literature in general, being rich in introspective data, does not fail to contain a characteristic treatment of the mind. In Biblical religion, characteristic divisions of the soul are to be found, where there is made the distinction between body, soul, and spirit. For scientific psychology, such a trichotomy may be of little value, but as throwing light upon the religious consciousness it is by no means unimportant. Where the mind is spoken of as consisting of blood or breath, we find

only a folk-psychology of anthropological interest; but the ideas of soul and spirit have an abiding value. But these are questions which pertain to the particular science of Biblical psychology, and hence they need not be discussed here. The chief worth which the instance of this science yields is that of showing how thoroughly psychological are all the elements of religion, and how vivid the idea of religious consciousness may become.

Psychology, as a consistent study of human consciousness, has, in its history, been served by the New Testament. The notion of spirit, distinct in its existence from matter; the validity of inner experience as this is given in consciousness — these are the results of a religious view of life, which regarded the soul as vastly different in form and value from the outer universe. Psychology has been helped by religion. Indeed it is not too much to say that the idea of soul was originally a religious conception. Where the interest in the soul's nature was not a coolly scientific one, but a more searching examination made into the depths of human existence, it is easier to understand how the latter's nature could be more readily apprehended. Philosophy may produce a tentative notion of the soul, but religion must decide this question with precision and definiteness. This it does, and with unerring instinct. The soul exists; it is the be-all and end-all of existence. It may be considered as simple or as unitary; its content may be described in terms of intellect or volition; but these are secondary matters with a soul which possesses a life of its own. In the language of Biblical psychology the soul may perhaps be described as follows: "The supernatural or spiritual element, in becoming soul, forms a consciousness and will which sinks into the life of feeling and desire, and is thereby incorporated with the whole man" (Beck. Bib. Psy., p. 18). But the construction of human consciousness is not wholly satisfactory, for the peculiar unity of the soul is lost sight of.

It is primarily to religion that we are indebted for the idea of the soul's independence. This is an important teaching and, in conveying it, religion has been of great service. At the same time, it may be possible to say, with Ritschl, that from this same source comes the idea of the world, as a whole. According to

Ritschl, the idea of a world-whole, and the belief in the world's unity, come from religion, rather than from ordinary experience or scientific observation. If empirical science does make consistent use of such an idea, it is not with any degree of clearness or sufficiency "Klar und deutlich aber ist die Vorstellung von dem Weltganzen nur in der christlichen Weltanschauung." In Ritschl's mind, this is due to that principle of Christianity which declares that the whole world is not equal in value to the soul. Here, although in a negative way, the significance of the universe is summed up and adjusted to its position in the religious consciousness. To this science and metaphysics can only approximate; the religious consciousness, which makes manifest the soul, likewise outlines the limits of the world. Between the two, a sharp line of distinction is drawn. This distinction is not based upon an analysis of the nature of these elements, but is brought about by the religious consciousness itself, estimating the respective values of world and soul. The religious consciousness creates the idea of the world, but from this it turns away.

And somewhat the same style of reasoning applies to that other idea which is so important in philosophy: the idea of God. This, likewise, is the product of the religious consciousness. Science and philosophy may approximate to this thought indirectly, but religion, which affirms the soul and denies the world, has a more direct method. Not by searching does religion find out God, but by putting its trust in him it sets up a belief against which nothing can prevail. The soul cleaves unto God. As a result, God is not regarded as a concept framed by the understanding, or a world-ground discovered by reason; he is Spirit, and is apprehended by a similar spirit in man. Augustine felt this, and was led to say that the soul of man could find rest only in God. Descartes saw it, and when he had evinced the independent nature of personal existence, he then concluded that the demands of the soul could be satisfied only as it thought of God. And Kant, who regarded the will as supreme in life, concluded that the needs of morality could be served only as God was postulated.

From all this, it may be concluded that the religious con-

sciousness exists and exerts a decided influence. It makes religion what it is, and gives definite character to its various features. Hereby, the form and content of religion become vivid, being allied with human consciousness in general. At the same time, positive religion and its general concepts are seen from within as consisting of what man immediately perceives and wills. The soul, the world, and God are so many phases of this consciousness from which, in general, they, as ideas, are derived. Religion, in general, viewed philosophically or historically, is first of all so much religious consciousness.

II. The consciousness of religion is the necessary consequence of the general religious consciousness. Here, the heart of the inquiry is reached. But, at the same time, certain difficulties are not wanting. In considering the question of the religious consciousness, care must be taken not to run to the extreme of psychologism; hereby, religion may seem to be purely subjective. Further, we must abandon the hope of finding the kernel of religion in some isolated feature of human consciousness. It is hardly in connection with any one of the great divisions of consciousness that we may find the real essence of religion. Among others, these are lessons important to learn at a time when so much thought is directed toward purely psychological and sociological considerations. Where the question of religion's origin is discussed, and where so convenient an explanation is found, it is necessary to bear in mind that this is an insignificant part of the question, and one which, when urged, can only lead to fallacy.

To turn away from religion's foundation in reason, and observe its origin in human nature, is a performance at once helpful and dangerous. Universal validity gives way to subjectivism; nevertheless, the old rationalism can no longer be employed. Where the religious consciousness becomes the direct object of investigation, psychological religion may fitly be considered; but, when this standpoint is assumed, care must be taken lest we regard religion as a purely anthropological product. When, however, it is seen that religion is as serious a matter of consideration as ethics or metaphysics, making up with them a con-

sistent theory of life and the world, the logic of religion would thus seem to be secure. But the psychological nature of the subject must be investigated, before the metaphysical ground of the religious principle may be determined. Religion has ever a transcendental reference, and herein does its peculiar nature consist. But the point of departure cannot be a mere cognitive impulse which, by arousing our curiosity, turns our attention toward the supernatural. No, it is rather from spiritual life and its needs that religious thought springs. The final analysis of religion does not lead us back to some category of the understanding, but rather to a religious life, manifest in immediate consciousness.

When we speak of religion as having a psychological form, we must be critical in the employment of the introspective method. Religion, which has ever posed as an ideal formulated by reason, now tends to assume a form indicated by empirical psychology. To make this second type of religious thought possible, no little difficulty must be overcome. Certain conscious processes may be looked upon as having a religious cast, but we are baffled when we attempt to identify, among other elements of conscious life, those which belong to religion. At the inception of the scientific view of religion in the days of Hume, this was clearly pointed out. Hume, who first raised the question as to religion's origin in human nature, did not fail to show that worship could not be regarded as an original possession of the human mind. Religion, so he went on to show, does not arise from any single instinct in man or any direct impression from the outer world. Thus it cannot be put down among such elements as self-love, affection, gratitude, resentment, and the like; it is rather a secondary and derivative form of consciousness related to the feeling of anxiety for personal life and its needs. Such criticism as this would seem, in the main, to be just. Religion certainly has its seat in human nature, and is manifest in religious consciousness, but it is only as a peculiar form of consciousness that it may be regarded.

Because the religious principle does not adjust itself to the ordinary emotions of the soul, it is easy to see that no rapid definition of religion may be elaborated. We cannot speak of

religion as consisting of "fear" or of "wonder," for this would be a species of bad psychology. Whether these descriptions are worthy or unworthy, sufficient or insufficient, is not the first consideration; it is more decisive to show that these natural instincts arise and develop in independence of the religious sentiment, and that the two can in no wise be identified. The consciousness of religion is complex and highly developed, and cannot be described in terms of simple emotion. It is more consistent with the facts to consider religion in connection with such developments of consciousness as are spoken of by Wundt, who introduces into his psychology the ideas of "value" and "end." These are definite and concrete concepts which arise in human experience, and with them the religious principle may be more satisfactorily associated. While these two latter elements of consciousness may not actually express the inner nature of religion, their psychological force is more direct than that of the elements of fear and wonder. Religion differs from these particular ideas, inasmuch as it is a consciousness in itself; from it to the soul, the path is sure and direct.

The current attempts to construct a theory of the soul can learn much from this question of the religious consciousness. When intellectualism and voluntarism seek to explain the ultimate nature of consciousness, they may well be guided by that ideal of the soul which it has been the fate of religious thought to create. At the same time, the religious conception of the soul may gain by coming in contact with a critical psychology. Here are set limits upon the various phases and phenomena of the human mind. When these are appreciated, it is somewhat easier to see why religion should not be spoken of as a feeling or an idea. But intellectualism runs to one extreme, as does voluntarism to another. The one makes of the soul a mere abstraction of thought; the other regards it as an activity comparable to that manifest in lower orders of existence. To neither of these views is religion friendly; these theories of consciousness are not theories of the religious consciousness; for they do not preserve the latter's integrity. They deserve credit for attempting to explain the soul in terms of definite forms of consciousness, and thus avoiding abstractions; but, by

the very employment of the ideas, cognition and volition, these theories set for themselves a limit which prevents their getting at the depths of human existence.

As the result of these considerations, it can be seen that the psychological idea of consciousness only partially fulfills the expectations of the religious inquiry. It seems as though the term consciousness, when it is applied to religion, must be understood in a somewhat different manner from the ordinary use of the idea. By adopting it, religion runs near the border of subjectivism, and in making this excursion, it does not gain such insight as leads it to regard the religious consciousness as characterized by some single element. Nor may the religious conception of the soul find any direct support in current formulations of the soul problem. The religious consciousness exists, but in a manner peculiar to itself. Insight into the actual nature of religion may be gained by looking at the latter from the standpoint of the leading features of human consciousness.

III. While the religious conception of the soul is not one with either intellectualism or voluntarism, it does not fail to regard religion as at once a matter of knowledge and of activity. Religion is in some sense a matter of knowledge, but this is not to say that it consists in concepts of the understanding, or in ideas which arise in the field of sense perception. The method of natural religion, as also that of later speculative religion, does not seem to have expressed the truth of religion's nature. However consistent these ideas may be in themselves, they do not accord with religious consciousness. But in some form or other, the intellectual element in religion must be maintained. This is not to insist upon proof, for the religious consciousness is its own best evidence; neither is it to say that religion shall embrace some particular form of metaphysics. The intellectual element in the religious consciousness is essential, that the latter may exist and remain intact; for here as elsewhere, consciousness is not a swoon, but a kind of knowledge; and, however unsatisfactory is this particular view, when upheld in isolation, it must be carefully guarded. When religious consciousness is interpreted as consisting of feeling, it is but a step to that idea of Feuerbach's,

that God represents no definite object in the mind, but only the creation of desire (Wünschwesen).

An object is necessary to the religious consciousness; this is given in the form of a representation. In both actual and speculative religion, this is assumed. Myth, tradition, and dogma give evidence that the religious life of a community cannot exist without projecting itself in the form of an idea. The social consciousness cannot exist at all, unless some common content of belief is set; and, so important is the ideational content esteemed to be, that religious associations are in the habit of insisting, even to persecution, that all men shall think and believe alike. Where religion becomes more spiritual and reflection tempers the mind, intolerance tends to cease. But in the instance of philosophical religion, where the sentiment of worship is idealized and rendered amenable to the understanding, the ideational element still persists. The idea of God is essential to religion, when the latter is to remain sound and influential. One-sided as may be the view which considers religion to be a matter of intellectual belief, it cannot be corrected by leaving out of religious consciousness the thought of an objective principle of reflection. In all this, the claim which is made is simply that of psychology, where the cognitive element is clearly essential to all religious consciousness.

Religion possesses the faculty of forming ideas and of passing judgments. This fact may be due to the tendency of religion to estimate the value of various things which it perceives, but this very act of value-judgment yields, as a result, something in the way of knowledge. Universal religion inevitably brings with it a world-consciousness whereby a definite cosmic idea is framed. In comparison with this is the idea of the soul; this stands in close relation to the religious consciousness. Likewise, the idea of God; if objection is made that this is metaphysical, it can only be said the idea of God is peculiar to the religious consciousness. A purely metaphysical "deus" cannot be worshiped, while a mere "lord" of positive religion cannot be thought. Those abstractions which come from philosophy are not readily adjusted to the more concrete ideas which arise in the development of religion. The God who is wor-

shipped and believed in is not the same Being as that which metaphysics seeks to produce. Nevertheless, the idea of God is essential to the higher form of religion; where worship is in spirit and in truth, it must have as its counterpart the thought that God is spirit.

The religious consciousness has likewise its active side; it is volitional as well as intellectual. Zeal for moralism must not confuse our minds, so that we shall be led to say, religion is simple, ethical activity; nor must a contrary spirit betray us into thinking that religion is mere passivity. Religion is neither energism nor quiescence, but a carefully directed form of doing. Energism is faulty, because it sets up as a standard mere activity and work which are not directed toward any goal. Such energism exalts a hero who can "toil terribly," while mysticism responds by commanding, "Cease your deadly doing." Quietism of this sort is valid only as a corrective of energism. But when the volitional phase of religious consciousness is insisted upon, it is not necessary to interpret this in the extreme form of moralism. Certainly it is necessary to emphasize the conative form, without which consciousness can hardly be explained. Although there may be a term sufficient to express this essential phase of religion, it cannot be denied that where religion lives, it strives and exerts itself in a most significant manner.

Viewed both phenomenally and ideally, religion is related to the conduct of life. Positive religion has ever enjoined upon its subjects various acts of duty, these consisting of rite, ceremony, and the like. Absurd as may be the extreme to which religion may thus go, the active side of the religious consciousness is manifest, and the struggle to purify this central endeavor, so that essential obligation may take the place of extraneous and imaginary duty, reveals the same active impulse in another form. The religious subject conceives that something must be done by him. He perceives the enormous difference between the soul and the world, and believes that there exists a source of life better than that immediately about him. Inner feelings demand actual expression. The world must be abandoned and God be found; the point of departure is the soul, which must assert

itself. It cannot be content to remain in the world, but presses on to some more satisfactory point. This is not as a mere longing, nor is it an act of thought; it is rather a spontaneous act of the will, consciously directed. When, therefore, one like Schleiermacher endeavors to distinguish between religion and morality, by saying that one lays hold of the mind in its passivity, the other in its activity, he makes religious consciousness impossible. The soul must act and affirm its religious feeling; to conceive of it in the form of pure passivity and absolute dependence is a vain undertaking.

Finally, a detailed view of religious consciousness must not omit to note the effect which feeling has upon the religious life. This is easily seen, but not so readily appreciated. Feeling as one characteristic of consciousness stands in close relation to the religious principle in mankind. Its inner and personal character shows how organic the fact of religion really is; for the intimate form of feeling only reflects the inwardness of religion. Perhaps it is as viewed from this formal standpoint that the conscious element of feeling is valuable for the discussion of the religious consciousness. The soul is not merely an intellectual function to be impressed by ideas; nor is it a volitional activity which expresses itself mechanically. The soul is also to be viewed as a feeling, and it is in this connection that the religious consciousness may be understood. But, in more essential points of detail, the affectional form of religion may be shown.

To express the veritable content of religion, feeling must be considered, not in isolation, but in connection with both thought and will. By doing this, gain accrues to religious consciousness in general, inasmuch as it assumes a more natural form. An isolated process of feeling is just as alien to human life as it is to the religious consciousness of mankind. When feeling is related to its companions in consciousness, it may be regarded as making up a judgment and as constituting desire. It is essential to religion that it pass judgment upon the value of what it perceives, and that, in response to its own peculiar impulses, it should desire to have and to attain to that which appeals to it as being worthy. When the religious consciousness is seen to consist, so far as feeling is concerned, of judgment and desire, its

nature is more thoroughly understood. Religious feeling is not a mere matter of pleasure and pain to be discussed qualitatively or quantitatively; it is rather an experience which manifests the peculiar nature of the human mind. The religious consciousness passes judgment upon the world and human life, and when it distinguishes between matter and spirit, it does this in a manner peculiar to itself, but with a result no less decisive than that of intellectualistic metaphysics. When philosophy looks for living effects, it can see that religion, with its judgments of feeling, does not err in making a distinction between soul and world. In keeping with such a judgment, religion further emphasizes its position, by expressing a characteristic desire. Religion desires not the world; in the latter, it can find nothing of value to be given in exchange for the soul. Dissatisfied with its earthly condition, the soul desires that which is more worthy and acceptable. Now, such results as are worked out by man's religious consciousness could not have been produced by a purely subjective feeling. Feeling is not absent from consciousness, but its presence is felt in this act of the soul which is made up of desire and judgment.

IV. In this way, it appears that the idea of consciousness employed in general, or as signifying a series of ideas and activities, cannot fully express the meaning of religion. For this latter, the ordinary conception of the individual consciousness is insufficient. But other and more extended views are possible in this connection. We speak of a social consciousness, whose ideas are expressed by language; its volitions, by law; and however imperfectly wrought out such a conception may be, it is infinitely more satisfactory than the older view of society as the mechanical result of contract. Religious consciousness may be both individual and social, but it must be something more than this. It must be a consciousness of God. The fundamental moment in religion seems to suggest this. The soul turns away from the sense of its actual existence and affirms itself as belonging to a higher realm. We say it is conscious of self and of the distinction between world and spirit. But is it not also conscious of God, as the ground of this new and better realm?

Religion seeks not by arguments drawn from the world and human life, to prove the existence of God, but to know him and find life eternal. Without this positive turn in the religious consciousness, the latter can only be incomplete and unsatisfactory. Buddhism may exhaust its resources in negative judgments directed against the world, but Christianity goes on to affirm the Kingdom of God.

Consciousness of God has ever been organic to religion. The actual form of faith may have been crude, and religious ideas may have been dimly apprehended and expressed; but the divine consciousness has not been wanting. Nature worship, naturistic or spiritistic as it may have been, sets up some kind of a conscious union between faith and its object. They seem to understand each other. In higher forms of living faith, the same conscious relation holds; of this, prayer and sacrifice are a clear testimonial. The deity has now some more definite and elevated character, and is thus understood as related to that larger life which man is living. In universal religion, consciousness becomes a more direct relation between the soul and God. This conception of a divine consciousness in man is compatible even with intellects not inclined toward sentiment. Witness the case of Descartes, who based his proof of God's existence upon the ineradicable consciousness which man has of Him. In a similar manner, Spinoza, whose philosophy exalts logic and mathematics to a world-system, came to be regarded as the "God-intoxicated man." And if cool science and careful logic does not turn away from this connection with the divine principle, why should common consciousness fail to make room for the presence of the supernatural. Positive religion is the one vast evidence for the soul's consciousness of God.

In its historical form, religious consciousness reaffirms the immediate presence of the idea of God. Formerly, this sensitiveness of mankind to influence coming from a quarter peculiarly divine was expressed in the form of *consensus gentium*. The conception of a social-religious consciousness may fitly assume the place which this older notion sought in vain to fill. In doing this, the religious consciousness proceeds more cautiously, and is thus able to keep parallel with experience. Thus it does

not assert that the idea of God, in the sense of monotheism, has ever been the possession of all mankind, it was here that the thought of man's common consent fell into disrepute; for history was too strongly opposed to such a brilliant theory. But *consciousness*, capable as it is of qualitative variations as well as quantitative distinctions, is more easily maintained than an intellectual *consensus* which substitutes logic for life, theory for experience. Dimly as consciousness looms up out of the unconscious, and indefinitely, as though the idea were too vast for it, mankind has ever seen some phase of the Godhead. And, convinced of the reality of his vision, man has not hesitated to acknowledge the imperfection of his finite mind, which felt that God transcended experience so that the thought of Him was for man too high and unattainable.

When the idea of God is studied as it appears in historical consciousness, the secret of religion is more easily discovered. The peculiar warmth of conscious life is akin to the vital nature of religion, while the range and heterogeneity of immediate experience make possible all the variations which occur in actual human worship. Consciousness is, therefore, a valuable interpreter of religion. Where theory is unsatisfactory, because it fails to account for the given facts of human faith, consciousness comes in to account for these, and adjust them to their proper relation. But to realize the service of religious consciousness, it is necessary to abandon the attempt to interpret it in the light of some one function—thought, volition, affection. Man's spiritual nature, the home of religion, must be considered, and for this, consciousness must be interpreted in a more sufficient manner. Psychology, as the ordinary interpreter of consciousness, is to be transcended by some method of apprehension more worthy of the subject. There is thus a "higher psychology," which is not confined to empirical consideration alone, and nowhere is its presence manifest or its need felt more than in the study of religious consciousness.

CHARLES GRAY SHAW.

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THE STUDY OF MODERN HYMNODY.*

I count it a great honor to be asked to cross the Atlantic to speak on Hymnody. The invitation came, in the first instance, from Hartford Theological Seminary, where there is a department of Hymnology and Church Music, under the able direction of Dr. Waldo S. Pratt, who I believe originated the invitation. In the matter of instruction in Hymnody America is in advance of Europe. I do not know of a single college or University in Europe where any instruction is given in the Psalmody of the Church. In America for some years Hartford has made it a part of its regular curriculum and I hear that Chicago is about to follow its good example.

There are two strong reasons for such instruction. The first and obvious one is that in churches where hymns form a very important part of regular worship, ministers should be familiar with the contents and history of the hymnal in constant use. In such churches the hymn-book is second in importance only to the Bible. In present and practical influence it is of more importance than some parts of the Old Testament Scriptures. Certain great Christian hymns have done more to move the heart than the book of Esther or the Song of Solomon. Hymns are a great, present, practical, spiritual force in the Christian life of today. The study of them therefore deserves a place second only to that of Scripture itself. In the Episcopal churches the Book of Common Prayer holds the first place in worship. And so the study of that book has a place in the curricula of the diocesan colleges and in the examinations of candidates for ordination by the bishops. In churches where liturgies are not used, where free prayer is the rule, the hymn-book is to all intents and purposes the people's prayer-book. Through its contents united and audible worship by the whole

* Being the introduction to two lectures on Modern Hymnody delivered at Hartford on the Carew Foundation in May, 1902.

congregation is offered. Those responsible for the selection of hymns should therefore be familiar with them, should know their history and be qualified to judge of their quality. Out of such familiarity will spring skilled use of the hymn-book, appropriateness to subjects of discourse to the feeling of the congregation, to the varied occasions in social, ecclesiastical, and national life. A minister familiar with his hymn-book and alive to the importance of hymns in the Church's life would never be guilty of announcing, as did a minister in the west of England, as the last hymn for Sunday evening:

"Another six days' work is done,
Another Sabbath is begun."

A hymn suitable enough for him, for in a sense his six days' work *was* done, his Monday Sabbath was about to begin, but for the congregation! — provocation of mirth rather than worship. A man who through study had come to realize the importance of hymns as a medium of worship would never be guilty of any such freaks of selection. Such a man would make the hymns chosen strike just the appropriate note, not merely in relation to the spiritual feeling of the congregation, but even in relation to the weather or the season. There are hymns that seem in place only in summer; others seem in place only in winter. Some need a sun-filled, other a shadowed, sanctuary. Some hymns seem to prepare the way for worship; others are in place only when the worship has led the congregation up to the high places of communion. Some hymns should do the work of John the Baptist and prepare the way of the Lord; others voice the feelings of the people when the Lord has risen before their eyes. Some ministers seem to care only that the hymn which follows their sermon should clinch its teaching — all that goes before they leave to the director of the choir. Thus all symmetry in the service is lost. A house of beauty is not made so, just by the topstone, but by every part from the foundation upward to the summit. But it is only the man who has studied his hymnal and through the study realized the importance of song in worship, whose service will be fitly framed together and grow to a holy temple of praise.

But there is another reason for the inclusion of Hymnody in a theological curriculum. Hymns are an outlying department of the great realm of poetry. I have said they *are*, perhaps I ought to say they *should* be. As yet they are so only in a partial way, but they will be in the days to come. In my country the greater poets have very rarely written hymns. The verses from their pens included in our hymnals are mostly adaptations. But in your country, nearly all the greater poets have written hymns. I do not remember more than one or two exceptions to that rule, but in both countries hymns that catch the public ear are now more and more touched with the poetic fire. And the time is fast coming, I think, when no hymn will be included in our best collections which is not in greater or less degree the result of the vision and faculty divine. The hymn-book will be a collection of sacred poems — set of course in the proper hymn form, and understandable by the common people, but none the less kindled at the sacred altar of poetry. Bishop Heber opened the way to this, a way in which many since have walked, and in which before long all who gain the ear of the Church will walk. To hasten that has been one of the dreams and purposes of my life. I have asked again and again what right has any verse to a place in a hymn-book unless there be some touch of poetry in it. Rhymed prose — discourse in disguise — has no right to a place in the book of church song. Even now the hymns that are most loved of intelligent congregations are those with a poetic touch. The day of mere rhyme without poetic ideas or lyric expression is nearly over. The most poetic hymns are now the most valued and most frequently sung. So the hymn-book is fast becoming a kind of outer court of the great Temple of Poetry. Through it many will pass into the Temple itself.

I hope I shall not shock the learned professors of this institution when I say that poetry is the proper language of religion, religion's proper idiom. The highest things of theology are best expressed in poetry. So are the soul's deepest feelings. Proof of that is at hand in the Scriptures themselves. Which are the parts of the Scriptures that move us deeply? The Psalms, the Prophets, the Book of Job, in the Old Testament; the Beatitudes, the Parables of Christ, the great lyric words

of the Epistles, and the Apocalypse, in the New Testament. On this point let me remind you of the words of Thomas Carlyle: "All inmost things we may say are melodious; naturally utter themselves in song. The meaning of song goes deep. Who is there that in logical words can express the effect music has on us? A kind of inarticulate, unfathomable speech, which leads us to the edge of the Infinite, and lets us for the moment gaze into that. All deep things are song. It seems, somehow, the very central essence of us is song; as if all the rest were but wrappings or hulls! The primal element of us; of us and all things. Poetry, therefore, we will call musical thought. The poet is he who thinks in this manner. See deep enough and you see musically, the heart of Nature being everywhere music, if you can only reach it." Your own Horace Bushnell puts the same thing in another way: "Nothing makes infidels more surely than the spinning, splitting, nerveless refinements of theology. This endeavor to get the truths of religion away from the imagination into propositions of the speculative understanding, makes a most dreary and sad history. They were plants alive and in flower; but now the flowers are gone, the juices are dried, and the skeleton parts packed away and classified in the dry herbarium called theology. Scientific theology will be completely thought out about the same time that words are substituted for algebraical notations, and poetry reduced to the methods of the calculus or the logarithmic tables." He then goes on to make a comparison between Turretin, the dogmatic theologian, and Bunyan, the great allegorist: "The venerable dogmatizer is already gone by . . . but the glorious Bunyan fire still burns, because it is fire, kindles the world's imagination more and more, and claims a right to live till the sun dies out in the sky. His Pilgrim holds on his way still fresh and strong as ever, nay, fresher and stronger than ever, never to be put off the road till the last traveler heavenward is conducted in." Matthew Arnold has said: "The future of poetry is immense because in poetry, when it is worthy of its high destinies, our race, as time goes on, will find an ever surer stay. . . . The strongest part of our religion today is its unconscious poetry."

And he quotes Wordsworth, who calls poetry "the breath and finer spirit of all knowledge."

That is a lesson which theology is slowly learning. But the learning would be greatly helped if hymnody took its place as a department of theological study, and if connected with it, there was careful study of the great poets of the world. It is time we recognized that Dante, Milton, Shakespeare, Goethe, Tennyson, Browning, were great religious teachers — and that the religious thought of the age has been more widely influenced by them than by the distinctive teachers of theology. In my country the religious thinking of the people has been deeply affected by George Macdonald; and I rather fancy that in your country John Greenleaf Whittier has been a potent force in the same realm.

Poetry proceeds by hints, suggestions, allusions: what more is possible in the great realm of which theology treats? Poetry with its lyric expression and compactness of utterance finds a way to the soul where the hard syllogism cannot. The realm of poetry is the heart, and God can be felt in the heart when he cannot be understood by the head. And the pulpit, once the home of logic, is now the place of the seer — the poet. The preachers who have deeply moved men have always had a touch of the poet. Henry Ward Beecher and Phillips Brooks in your country and Alexander Raleigh and Thomas Jones in my country are illustrations of that. Even Charles Haddon Spurgeon, dogmatic though he was in his theology, would never have wielded the power he did but for the great heart and vivid imagination which gave wings to his words.

Let the learned professors train and fill your minds, but let the poets touch your imaginations so that the learning of your minds may pass through images of beauty to the hearts of your hearers.

W. GARRETT HORDER.

SOCIAL UNREST.

Henry Drummond thus describes the economic life of an East African Highlander: "Selecting a spot in the forest he climbs a tree and with a small homemade axe lops off the branches one by one. He then wades through the litter to the next tree and hacks it to pieces also, leaving the trunk standing erect. Upon all the trees within a circle of thirty or forty yards diameter his axe works similar havoc, till the ground stands breast high in leaves and branches. Next, the whole is set on fire and burned to ashes. Then after the first rains . . . he attacks the soil with his hoe, drops in a few handfuls of millet and the year's work is over. He may then go to sleep till the rains are over, assured of a crop which never fails, which is never poor, and which will last him till the rains return again. Between the acts he does nothing but lounge and sleep."

This man of the millet field lives a life troubled by few problems. He lives near nature and nature abundantly supplies his few wants. He is satisfied with his life, which differs very little from that of the lower animals around him. He lives a life of almost perfect social restfulness, just as his ancestors had done before him for uncounted generations, and a life in which the economic betterment from one century to another is so little that it is hardly perceptible. The life is practically the same that it was with his ancestor a thousand or two thousand years ago, and it will continue so till for some reason he becomes dissatisfied.

Turning now to the Anglo-Saxon we find a different condition; instead of the quiet acceptance of the bounty of nature we find continued dissatisfaction and unrest, and this has been the case for centuries. Our Teutonic ancestors were not satisfied with their condition in the German forests. They went to England, where they were from time to time joined by their equally restless brothers, the Danes and the Normans, and formed the

English nation. Think of the Norman as a contrast to the East African Highlander. He was the embodiment of restlessness. Now fighting in the Scandinavian Peninsula, now exploring unknown seas and discovering a new continent; again impelled by his restless spirit he acquires territory in Russia and Italy and France. Everywhere conqueror and wonderful assimilator. Today the quiet contented African is socially in much the same condition which his ancestor occupied many generations ago, while the Anglo-Saxon has become the greatest world power and the leader in civilization. But he is troubled with problems which never come to his African brother. There are no coal strikes in the East African Highlands. No railroad mergers nor steamship trusts disturb the even tenor of his life. Labor and transportation problems as we understand them are foreign to him. To be sure, there are terrible evils in Africa. "That open sore of all the world," the African slave trade, still exists. There are evils enough on every hand—dense ignorance, fetishism, superstition, a life which we regard as loathsome in its limitations, but in his mind they are not things which require betterment. They are simply evils to be endured—if he has ever thought whether they were evil or not.

But the Anglo-Saxon, in his progress toward civilization, because of his unwillingness to remain a savage, has found himself confronted by many problems in the course of his restless, strenuous life, and never more than at the present time. We do not find today anywhere quiet and contentment, but everywhere in the civilized world unrest. It manifests itself in many ways: in education, in religion, and especially in the economic relationships. One class of men demands a larger share in the product of industry. Others call for a different division of the unearned increment, others that the state shall own and control the means of production. Extremists go so far as to say that property is robbery, and that it is the first duty of the working class to destroy the present civilization, that a better order of society may be evolved. These demands are daily insisted upon by force, and often there are hundreds of thousands of workmen out on strikes, and acts of violence resulting in death are of almost daily occurrence even in our own highly civilized

country. It is evident that the civilized white man does not today enjoy the quiet and contentment which characterizes his contemporary in the African Highlands. He has to work harder and is not satisfied with what he gets. This discontent is true of the wage-earner and the employer alike. As ever there are some employers who are not satisfied because they feel that their workmen are not making a sufficient return to them, but there are also an increasing number of the dowered group who realize that they owe something to society and are no longer satisfied to always receive and give nothing in return. It is slowly dawning on the minds of many rich men and women that they ought to do something more than to be ornamental. Duty begins to loom larger in many a man's life, and when this idea comes to him he is no longer satisfied with himself or his attitude toward society.

There are many people today who are greatly troubled because of the prevalent social unrest, but enough has been said to make clear that it is no cause for alarm, but rather a cause for thankfulness. Where there is contentment there is no progress, and our social problems today come to us because we are making progress. They would not come if we were content to remain one generation after another in a stationary condition. That this is true in economic life may be seen from a few familiar illustrations. We have today great strikes in manufacturing establishments. These never would occur if each family was satisfied to use only what the members of that family produced. Some of the greatest strikes have been against the introduction of machinery which did work before done by hand. These never would have occurred if we had been satisfied to produce in the old ways by hand. There are our great transportation problems, which come as a result of progress. They never occur where men are content to walk and carry their burdens on their backs. The same is true of the great concentration of wealth which is such a menace at the present time. With a low stationary civilization, and the lower we go the more it is true, there are no great concentrations of wealth. All men alike are miserably poor. The trust is a result of progress. Shrewd business men combine their business undertakings be-

cause in this way they can accomplish more than they could if working independently. It is as useless to expect a return to unrestricted competition as it is to expect the Fall River cotton manufacturers to give up machinery and have their employees make cotton cloth entirely by hand. Combination is as great an improvement over competition in production as machinery is over hand labor. J. P. Morgan is as much a public benefactor as the man who makes some great labor-saving machine, and the result is much the same in both cases. The inventor of the machine makes a fortune because he has found a way to economize labor. Morgan makes a fortune because he is able to economize capital. There are in both cases temporary results which are evil. The hand-workers thrown out of work by the invention of the labor-saving machine are in distress just as the independent manufacturers are who are forced to go out of business because of the action of the trust. In both cases the public, if the invention is properly managed and the trust is wisely managed, are greatly benefited. The trust is a sign of progress and any attempt by legislation or otherwise to put a stop to it must fail. The unrest and dissatisfaction comes because the benefits coming from machinery and trusts are not satisfactorily divided. That is the problem for settlement, and which in time will be settled.

What should be our attitude toward social unrest? Certainly not one of despair. Many gravely shake their heads when the immigration or labor problem is mentioned, as though these and other questions would bring about the downfall of the republic. On the contrary, we should rejoice because these are problems, and not evils which are to be passively endured. The first step toward abolishing an evil is to regard it as a problem. A problem is something placed before us for solution. One nation may accept slavery as a natural condition and an unchangeable state of society. It may be recognized as an evil, but that is all. There is no thought of remedying the evil. Another nation may have slavery, but regards it as not simply an evil, but a problem. It is something to be studied, mitigated, and, if possible, abolished. When this attitude is assumed the problem is already in process of solution. So the problems

which are presented to us by our present social unrest are wrongs which are to be righted. But the wrong is not righted unless there is proper guidance. The problem of the unfair division of the product of industry is not solved by killing the man who gets more than his share. For proper guidance there must be knowledge of present-day conditions. The present-day ignorance is appalling. We know less of the life and thought and feeling of some of the immigrants who are our fellow citizens than we do of the life history of some of the extinct animals. Sociology has suffered thus far from too much generalizing on insufficient data. There is today great general interest in social problems and much time is given to the study of society in our higher institutions. Too often the time is spent in the study of someone's theory of society instead of trying to train up a body of social observers and investigators. As a result the college graduate drops his study of society as quickly as he does his Greek and mathematics, instead of acquiring an interest in it which remains with him through life. There is need of this better knowledge of social conditions in all classes of society. The employer and employed would have fewer difficulties if they understood each other better. The work of boards of mediation and conciliation are valuable, as they bring about an understanding between contending parties. Every preacher and teacher should be a social investigator, and some system should be adopted by which the investigations may be carried on in a systematic way. We have our problems and we cannot solve them any more than we can problems in mathematics until we understand them.

The thought of the article may be summed up as follows: Social unrest is a characteristic of an advancing civilization because old wrongs are questioned and become problems for solution and new questions arise. It is therefore a cause for rejoicing rather than fear, as it contains the possibility and promise of better things. But before the solution of social problems must come the understanding of social conditions.

CURTIS M. GEER.

Hartford, Conn.

Book Reviews.

LADD'S PHILOSOPHY OF CONDUCT.

The main portion of this work falls into three parts. Part First treats of the Moral Self. This Self is presented in the usual psychological outline of Feeling, Judgment, and Freedom. The Feelings are twofold, those of Obligation and Approbation. Under Judgment three elements are declared essential to the use of reason in Morals: the Time-consciousness, Self-consciousness, and the Causal Principle. Here are handled the problems connected with the origin and nature of the human Intuition of the Right, or stated in plainer words, the use of ordinary human intelligence in the moral realm. Under Moral Freedom is a broad and balanced discussion. With a few clear paragraphs supposed and essential difficulties are distinguished, scholastic theorizing is deftly unmasked, the attitude of negligence because of exhausted interest is sharply rebuked, the truths of fact emphasized by determinists and libertarians are definitely acknowledged, and their tenets, as pressed to an extreme, are criticised. Then are displayed the principal data of moral consciousness on which an acceptable theory of moral freedom may be based, and the chief objections which such a theory must encounter. In all this, fair statement is made of the play of Impulse with its suggestion of determinism, and of the place of Choice with its sure implication of freedom. From this it is argued that man's freedom must admit of degrees and of improvement; that its exercise is a complex activity of all man's moral faculties, man being viewed not alone as a moral unit, but also as a member of a race. Two facts in man's conscious life are then fastened on as evidence of moral freedom, the consciousness of ability and the consciousness of imputability. Each one of these data is carefully uncovered and described. They are shown to be clear and supreme and sure — more sure than all the theories of idealism, of materialism, or of psychophysical parallelism. The old theory of causation by motives is sharply scrutinized. The new theory of materialism with its search after moral origins in chemico-physical changes in the

brain is stripped to the bone and shown to have no size or strength adequate to hold up any explanation of man's moral sense. The discussion here is, we venture to say, invincible. And it all rests down on the solid datum of the immediacy of man's sense of Self as contrasted with the mediacy of all physical phenomena. And then physical causation is not the only causation. The very process of understanding a physical fact involves a causation of another order. In fact this other and inner conception of cause is the norm and true example of which all other causations are only imperfect and shadowy copies. In all human thinking the human spirit is the prime actor and the entire body of physical science is itself the construct of a rational and free spirit.

This fine and ample and truly modern discussion of Moral Freedom culminates just where it should, in a study of The Moral Self. In this conception lies the germ of the whole work. And the author knows it well. In the true definition of the Moral Self lies all the problem and all its explication. Let any novice read and ponder this chapter. Let any critic make sure he comprehends the author's estimate of this term. Let modern science answer which is greater, the work or the workman. For just here lies the key to the whole study. All science is the pursuit and the product of the Moral Self. In our age Personality and Development are the central objects of reflective thought. And the unity in these is seen in the Moral Self in a process of Development. When to this is added the outlook of the Social Ideal, the entire domain of human ethics is embraced. And in this Development, not evolution alone, but the conception of endowment is the only one which will meet the facts of the case. Antiquity reveals no nonmoral man. Here, not Ethnology, not Biology; but Psychology, is decisive. Man is a Moral Self, as man. This is a fact at once concrete and universal.

Part Second treats the Virtuous Life, practical ethics as defined in most works. After some study into the chief classifications of Virtues, the psychological is adopted, viz.: virtues of the Will, virtues of the Judgment, virtues of Feeling. These virtues then list as Courage, Temperance, and Constancy; Wisdom, Justness, and Trueness; Kindness, Sympathy, and Benevolence. These are separately treated with a fine mingling of breadth and regard for concrete life. Of the chapters that follow on Unity of Virtue, Duty, Universality of Moral Principles and Casuistry, the study of Unity is most weighty. It is of intense interest to follow the analysis of Love, Benevolence, Self-Welfare, Justness,

and Trueness, and to note the quick decision that Trueness cannot be reduced to Benevolence. Just here comes near to being the critical spot in the whole volume. And just here the discussion limps. The author should have tested his virtues, as he tests everything else, in the light of a precise analysis of the Moral Self. Exactly here is the key to their ultimate classification and definition. But this the author, with all his splendid penetration, fails to see.

Part Third is a profound and masterly, while at the same time open and sensible discussion of The Nature of Right. The aim here is to state the ultimate problem of ethics and to describe the chief means that are offered for its solution. The problem is to state the relation in which man's moral experience stands to Reality. What is the origin, what are the sanctions, what the goal of human moral consciousness? In morals what is the Ultimate Reality? How does ethics relate to the World-Ground? That there is such a Reality, and that there is such a Relation is the undefined but ever present postulate of the entire volume. This unifies all the discussion. This is its inner bond. This is the real secret of its quite unusual strength. There is everywhere in the progress of thought a mighty grip. In particular and in the whole there is impressive movement. Author and reader continually feel themselves in the sweep of a majestic flow of vital thought. The treatment is nothing less than tidal. And the ultimate shore, though never designated hitherto, is never out of view. That ultimate shore it is the aim of this part to define.

To this end definition and criticism follow, in turn, of Utilitarianism, Legalism, and Idealism in Ethics; then of the currently prominent ethical sciences, Economics, Politics, and Social Science; then of the relation of Morality and Religion. Following these is a chapter, the thought apex of the whole book, upon The Ground of Morality and the World-Ground. Here the author's rare discipline in Metaphysics comes in play. He draws upon his previous exhaustive studies of Psychology, Epistemology, and Reality, holding stoutly to the validity of a spiritual Psychology and to the consequent solid worth of the Spiritual Human Self as engaged in reflection upon Ultimate Truth.

The author avers that the metaphysics of ethics comprises all metaphysics; and that for ethics no rational system can be framed without admitting the Divine Being as the Source, the Sanctioner and Guarantor of Morality among men. And this he affirms to be the valid and needful outcome, not of a "high

and dry" intuition, but of a painstaking and scientific psychological and historical inquiry into man's actual experience as a moral being. This final declaration, a declaration for which the whole discussion has been leading as by a world-gravitation, seems superb. But the fuller definition of this ultimate ground produces mixed emotions. On one page the ethics of the description of this "Divine Being" is full and pure. But in the main and at last its ethics is mixed and incomplete.

Here comes to view the ultimate antinomy in the book. This is the relation of Personality to Development. This relation may be stated as that between Good and Evil, or between Spirit and Matter. The author finds no anchorage or harbor. As the book concludes he leaves his readers still at sea. Throughout he has been steering by the light of the human Self, set in Social relations, bound by a Moral Ideal. In that Self he has seen the reflection of an Absolute Light. Toward that Orb he has striven to sail. But after all, his Absolute is only relative; his Perfect is still incomplete. In the ultimate Moral Self one must see Development. And this unfolding is along moral lines. There is to be an eternal process of Self-realization in ethics. Evil is an essential correlate of Good.

Such is the excellence and such is the issue of a truly magnificent book.

A few general comments are due. The method is strong. Here lies the secret of the author's strength. In a single word, he builds everything on Psychology. Or in another single word, he ventures everything upon the implications of the Moral Self. Or to say it again in a word, he pivots everything upon Personality. The common thought in these three terms is the impregnable citadel of any scheme of ethics that can hope to be enduring or pretend to be balanced and true. In this pure and simple faith the mold of the author's thought is surpassingly grand. It is both shield and sword. And he wields it with simply magnificent courage and energy and skill. He avoids no foe. He evades no field. And it is a deep relief to watch his valiant defense and splendid illustration of the meaning and worth of man.

And every discussion shows exemplary breadth. Just here the author is most illuminating. So many moralists lose themselves in the myriad by-ways of this illimitable field. But this writer is always well above any petty thought. His analyses are past excelling for true discriminating classification. This alone makes this volume of superior value.

Closely akin is the writer's balance. It is a fine lesson in

fairness to follow him through his honest evaluation of any contention which he is stating only to discard. Too few writers give evidence of this essential trait. Error, long-lived, is sure to be mixed with truth. This it takes a balanced mind to see.

The whole is perfectly lucid — marvellously so. One wonders what has befallen Dr. Ladd's pen. But its amazing alteration of style is most welcome. In this work both thought and style are without any exception clear. This is something for which one must give intensest thanks. For here is the professor's culminating study. And among all recent works of which we are aware it stands easily and far away the first. It is most fortunate that every page in all its progress is plain.

Its one great fault is its inadequacy at the end, one may better say, at the center. Its definition of the World-Ground is neither this nor that. Throughout the volume there is continual regard to two great entities of human life, the Moral Self and the Moral Progress. As the debate culminates one feels that the author is really under the dominion of an idea of moral personality that found its rise nowhere but in Christ's revelation of the eternal love and truth of the Heavenly Father. In this light the book is written. But at the last its full guidance is declined. And as a result we are given a volume in which a Christian author declines to say that in the Christian conception of the fellowship of the Father, Son, and Holy Ghost the blissful achievement of the ethical life has ever yet been complete.

This leads on to say a final word about two closely connected faults in this work of which one must make decisive complaint. These are the author's handling of the two final types of the Moral Self, the finite or human, and the ultimate or divine. Around these two ideas everything in the book is clearly seen to revolve. Here is its central excellence and strength. All minor issues are fully and clearly and triumphantly shown to be of lesser worth. These two are demonstrated to be supreme. But when the discussion of either Self approaches culmination, the treatment becomes ambiguous and vague. Witness the chapter on the Unity of Virtue in the center of the work; and the numerous affirmations concerning the nature of the World-Ground in that mighty section near the end. The author does not fail to pay admiring deference to the original moral endowment of man; and to the impregnable moral worth of the absolute Reality. But the conception of Growth has also cast its glamour over all he sees, and finally colors all the field.

There is in all the volume an ever augmenting momentum towards the assertion of the absoluteness of Right. But in the

chapter where the final triumph should be achieved, we face, if not a full surrender, then such a parleying with unbelief as voids the call for hope and faith of well nigh all its force.

But the work commands exceeding praise. Not for many a weary day have we taken in hand its peer. It is written in full review of all earlier thought. It is constructed in the open presence of all outstanding modern views. Its outer relations are defined by a confessed expert. Its inner unity is simple and complete. In a word, it is a digest of ethical thought at once learned, thorough, and up to date. As a worthy guide to the thought of any earnest inquiring mind, we are strongly inclined to say this ample volume is the very best.

CLARK S. BEARDSLEE.

A good illustration of the way in which new information can be gleaned in an old field by a skilled observer is found in *Primitive Semitic Religion of Today*, by Professor Samuel Ives Curtiss of Chicago Theological Seminary. During a trip in Palestine Dr. Curtiss observed an isolated group of trees on a hilltop, and on inquiring what it was, was told that it was a sacred grove. This at once suggested the Old Testament "high place," and led him to institute investigations that resulted in the disclosure of many survivals of primitive Semitic faith and practice in outlying districts of Syria where the influence of Islam has not been strong. For a number of years he has been engaged in studying this subject, partly through interviews with missionaries and intelligent natives, but chiefly through extended personal inquiry and tours in all parts of Syria, frequently at considerable personal risk. The result is an exceedingly interesting volume on the religious folk-lore of Syria, that throws much light on primitive Semitic religion in general, and on the doctrines and institutions of the Old Testament in particular.

After a brief account of his travels and of the methods by which he discovered his facts, the author discusses the sources of our knowledge of primitive Semitic religion. He rejects the historical method as of little value even in the case of records of such high antiquity as the Babylonian, because of the destructive influence of civilization upon primitive institutions; and he concludes that in the study of survivals among the Bedawin and among the unsophisticated peasantry of Syria we find the only safe source of information in regard to Semitic origins. Unquestionably folk-lore has much to teach in regard to primitive religion, but it is surely an exaggeration to regard it as the only valid method of research. Every method has its dangers and its defects, and the only safe thing for the man of science is to use all the methods, historical, comparative, philological, ethnological, and archæological, for the solution of his problem. As a matter of fact, Dr. Curtiss himself constantly uses the other methods of research as means of determining which of the elements of popular belief of today are to be regarded as primitive.

Chapter VI discusses "Conceptions of God," and reaches the conclusion that the modern Semites, when they are slightly influenced by Islam, conceive of God as similar to an earthly *sheikh* only more powerful. Moral traits are inconspicuous in his character. He is jealous of human peace and happiness, and must be bribed with gifts in order to avert his wrath. In Chapter VII the author shows that the Welis, or local Mohammedan and Christian saints of Syria, are the modern representatives of the ancient Baalim. They are regarded with more fear and reverence than Allah, and are practically the only objects of worship of the ignorant classes. They are identified with rocks, trees, streams, springs, and caves in precisely the same way as the ancient Baalim, and are worshiped with the ancient forms, in spite of the fact that this is all contrary to the teaching of Islam. Chapter VIII, on "Deified Men," gives much interesting information in regard to the religious beliefs of the Nusairiyeh, Druses, and Babites, but throws little light upon primitive Semitic institutions. Chapter IX, on "The Physical Relation of Man to God," contains many curious illustrations of survivals of belief in a physical kinship between gods and men. Chapter X, on the "Moral Relation of Man to God," shows that for the ignorant modern Semite there is no idea of abstract right, but that holiness is determined by the arbitrary will of God, and sin is merely that which brings misfortune. Chapter XI on "The High Places and Sacred Shrines" shows that the shrines of modern Syria are the lineal descendants of the high places of the ancient Canaanites and of the Hebrews, which, according to Jeremiah, were situated "on every high hill and under every green tree." Chapter XII exhibits the fact that there are hereditary priesthoods that serve as custodians of all these shrines, and that they receive as perquisites from the worshipers substantially the same gifts and portions of the animals sacrificed as were presented to the priests in the old Israelitish sanctuaries. Chapter XII shows that vows are made to the saints at the local sanctuaries for recovery from disease, for obtaining children, and for other good things of life, and that annual festivals are celebrated that partake of all the characteristics of primitive Semitic religion.

Chapters XIV — XVIII discuss the question of sacrifice. Although contrary to the teaching of Islam, sacrifices are offered to the Welis at all the local sanctuaries of Syria, blood is poured out, is sprinkled, and is put on the door posts and lintels. Dr. Curtiss has made a specially careful investigation of this subject, and has come to the conclusion that the idea of propitiation is fundamental in sacrifice, not the idea of a meal as is now generally supposed. The bursting forth of blood he finds to be the important thing, and the meal only a way of disposing of the dead body most economically. He makes it clear that communion is not the primitive Semitic conception, but he does not succeed in disproving the view that the blood is itself a food offering. In view of the facts of comparative religion and of the old Hebrew name, *lehem ha'elohim*, "food of God," for sacrifice, it will be hard to overthrow the generally received opinion that sacrifice was originally a gift of food to a divinity. (Revell, pp. 288. \$2 net.)

L. B. P.

Lessons in Old Testament History, by Dr. A. S. Aglen, an English clergyman and teacher, is a product of the English school system. It is a work intended for schools where the Old Testament is a part of the curriculum, and aims at being a text-book of Old Testament history to be used preferably along with the Bible text. The author writes from the standpoint of one who accepts the main positions of the modern criticism, but he often appears to shrink from stating clearly the conclusions of criticism, and leaves the reader with a somewhat misty view of the value of the Old Testament record, especially at those points most affected by criticism. The book does not present anything of exceptional value, and, in our judgment, even fails to give a satisfactory exhibition of the course of Hebrew history. At the same time, as a historical commentary on the Old Testament narrative it contains much that is useful and suggestive. (Longmans, pp. xii, 456. \$1.50.) E. E. N.

Religions of Bible Lands, by Professor D. S. Margoliouth of Oxford University, is a useful little primer of comparative religion in the series entitled "Christian Study Manuals," that is edited by the Rev. R. E. Welsh. By Bible lands the author means lands in which the Hebrews dwelt, or under whose influence they came. Accordingly the three main divisions of his discussion are: Semitic Religions, the Religion of Egypt, and the Religion of Persia. Babylonia and Assyria he excludes from the investigation with the remark: "The title Bible Land seems scarcely appropriate to a country in which the greater part of the Israelitish race disappeared from history, and which the restored community abandoned, taking with them no feeling but abhorrence." As a matter of fact, there was no country that exerted so profound an influence upon the thought and religion of the Hebrews as Babylonia, witness the primeval traditions and the forms of the Levitical ritual. If Egypt and Persia are to be reckoned as Bible lands, much more should Babylonia be included.

Professor Margoliouth recognizes rightly that the later theological systems of religions give no idea of their primitive character, and that the proper way of ascertaining beginnings is to study institutions, which retain their original forms and names down to late times. Applying this method to Semitic religions, he discusses successively the sources of knowledge, polytheism, names of the gods, mixture of gods, character of gods, residences of the gods, gifts to the gods, servants of the gods, food of the gods, sympathy, entertainment, prophecy, cosmogony, morals, future life. Under the head of the religion of Egypt he considers the sources, the mummy, animal worship, gods of Egypt, the sun god, other deities, festivals, sacred books, and mysticism. In the religion of Persia he speaks of Zoroaster, sacred books, the tower of silence, clean and unclean, the worship of fire, dualism, vestiges of polytheism, religious operations, theory of a future state, cosmogony, spirit of Mazdeism. The work is based throughout on the latest and best sources, and in the discussion of the Semitic religions in particular shows original knowledge of the monuments and of Arabic literature. It may be recommended as an accurate and interesting popular presentation of the main features of three great religions that have left their impress upon the religion of the Old Testament. (Armstrong, pp. vi, 132. 60 cts.)

L. B. P.

Principal C. M. Douglas of Glasgow is no friend of the Higher Criticism and the results reached by those who use its methods. In *Samuel and His Age* he enters a protest against the now widely accepted view that I Samuel is essentially a compilation based on several sources of different age and historical character. He sees no reason why Samuel himself may not have been the author even as far as Chapter 24, v. 22. To defend this position is one main purpose of the author, though he holds it well under the control of the more general historical object implied in the title. Would that we could say that Dr. Douglas has succeeded, for we are at one with him in the conviction that there has been altogether too much of mere conjecture and fancy in the criticism of the Samuel books. But it will require a treatment different from that proposed by Dr. Douglas to remedy the difficulty. He seems blind to some most patent facts, others he attempts to explain by suppositions, which are really fatal to his own position. To construct from I Samuel a representation of that important period in Israel's history one must allow the evidence to speak for itself. This Dr. Douglas has not done. The result is that he has given us a picture untrue to nature and very disproportionate. The "false extremes" of criticism must be met by another method than that followed in this book. We say this with regret, for with many of the author's positions we are in sympathy. (E. & J. B. Young, pp. xvi, 276. \$2.50.)

E. E. N.

The phenomena connected with prophecy are without doubt of highest importance to the student of scripture, and any serious attempt to elucidate them is to be heartily welcomed. In prophecy we have the heart of the Old Testament revelation and the themes of prophecy are the great themes of the revelation in Christ. For such reasons a work with the title *The Grammar of Prophecy* attracts attention, and one comes to it with the hope of finding in it something which will be of service to the student of the prophetic writings. But what is the result? Instead of a careful investigation of elemental facts, with an induction therefrom of the fundamental principles of prophecy, we get as the *Grammar of Prophecy* a one-sided deductive study of the meaning of a number of terms current in prophetic literature. Dr. Girdlestone, the author, is well known as a champion of old-fashioned views and methods, but he has not helped his cause by this book. Perhaps his most serious blunder is his limitation of prophecy to prediction. He admits, to be sure, in one place that prophecy is more than prediction, but in his discussions he treats it as consisting in prediction alone. He should have entitled his work *The Predictive Element of Prophecy*. Such a subject would almost necessitate a study of prediction in the light of the larger subject, prophecy. The grammar of prophecy in the larger sense must come before and determine the grammar of prophecy in the narrower sense of prediction. The failure to do this is the *summa culpa* of Dr. Girdlestone's book. It vitiates all the processes of reasoning by which he arrives at his conclusions. Think of a grammar of prophecy which does not once bring out clearly the great insistence on righteousness which is such a fundamental element in the prophetic utterances! Without grasping the greater ele-

ments of prophetic teaching how is one to understand obscure details? A grammar of prophecy is a desideratum, but it must be written from a different point of view from that occupied by the author of this book. (E. & J. B. Young, pp. xiii, 192. \$2.50.) E. E. N.

Broader Bible Study is the somewhat misleading title of a little book by Rev. Alexander Patterson, presumably of Chicago. The author tells us in his preface that he has aimed "to present the Bible in the light of modern discoveries of science and history," but one would never suspect such a purpose in perusing the book. Surely one who sets down the date of the deluge as B.C. 2349, and in addition tells us that it began on November 8th, and that Noah entered the Ark November 1st, gets his information elsewhere than from modern discovery. Noah also came out of the Ark on November 1st, just at "the season for cultivation of the land." The purpose of the author is praiseworthy, but his work is full of inaccuracies, of false premises and conclusions set forth with the utmost assurance. This first volume covers the Pentateuch. Before he follows it with a second may the author learn what historical evidence means. (Jacobs & Co., pp. 236. 75 cts. net.) E. E. N.

The Newberry Library of Chicago possesses a finely executed MS. of the Gospels dating from the twelfth century. Dr. Edgar J. Goodspeed of the University of Chicago has placed students of the text of the New Testament under obligations by the publication of a careful collation of the text of this MS. under the title, *The Newberry Gospels*, one of a series of historical and linguistic studies now being issued by the University of Chicago Press. Dr. Goodspeed's collation shows that the Newberry MS. presents a distinctively Syrian text, which, of course, means that it is not of special importance for purposes of textual criticism. (University of Chicago Press, pp. 29. 25 cts.) E. E. N.

The time of light and picturesque writing in Old Testament study has evidently come. The fathers were solid, but they were certainly dull; they could not compete with the newspaper or the ten-cent magazine. What was the odds if their words were carefully weighed and they never twisted their idea to turn their phrase? They did not read like a novel, and so the novel-reading public passed them by. Fullness and balance of statement, sobriety in expression, caution in conclusion, — all these things seem to be drifting more and more into the background. The great masters, it is true, still cling to them; but the hunters of the market-place and the feelers of the popular pulse have, to all appearance, now fairly decided that it is seasoning which makes a book sell and that books are made to be sold. The Well-hausens and Smiths who, by grace of genius, can be both solid and readable are too few to enter the reckoning.

But perhaps even little books and smart phrases may have a place of their own in the popularizing of great subjects. Professor Archibald Duff's volume in Craig's "Semitic Series," *The Theology and Ethics of the Hebrews*, is undoubtedly lively reading. Its author writes a dash-

ing style, a little slipshod occasionally and suggestive of phrases struck out in talk, but never dull, never long-winded, and when the point is made it is dropped. In part, the book gives the impression of a skeleton outline, dotted with picturesque paragraphs. As for Prof. Duff's ideas and attitudes in history, theology, and ethics, those are another matter. He is of the most modern school, but with curious lapses. He has no doubt, apparently, that Dagon was a fish-god, and he has no use, apparently, for the newly discovered Musri. There are many other points in which he diverges from current critical views, and such independence is to his credit. But throughout, he is a critic of the type which builds ingenious speculations into narrative form and calls it history. To say flatly, "We do not know," is apparently impossible. In the place of that is put a "probably," "it would seem," or some such phrase. This was not the temper of the older critics, but has grown, to all appearance, from the demand for positive, concrete results which the people at large can grasp. So paragraphs in this book read, with a difference, as though they had dropped from "The Pillar of Fire" of youthful memory. But, for all this, his book should be read and read carefully. If much in it will repel, there is much, too, in it which will suggest. Only the reader must see to it that he try all things and do not take brilliancy of statement for self-evident proof. (Scribner, pp. xviii, 304. \$1.25.)

D. B. M.

In *The Evolution of the English Bible*, H. W. Hoare has attempted "so to bring the history of the versions into relation with the main current of events as to associate the story of the national Bible with the story of the national life." He has succeeded well in the attempt: It is not a critical study of the different versions, but the story of the lives of the men prominent in producing the different versions and an account of the times in which they lived. Our author shows himself familiar with English Church history, and in this book gives us in an interesting way many of the most important facts in the periods under consideration. Beginning with the translation of fragments in the Anglo-Saxon period, the account takes us down to the most recent revision. Any one reading this book will appreciate more fully our English Bible and gain as well a knowledge of many important facts in the history of the Church. Several typographical errors are noted (pp. 194, 230, 234), and the date of the Peasants' War in Germany in the chronological table is incorrect. But these are minor errors in a book of much value. It is enriched with portraits of the more prominent translators, and contains specimen pages from old Bibles. It is a valuable work for Bible students generally. (Dutton, pp. xxxi, 336. \$2.50 net.)

C. M. G.

The books published in the "Story of the Nations" series are designed for popular use. The object of the series as announced in the general preface is "to enter into the real life of the people and bring them before the reader as they actually lived, labored, and struggled; as they studied and wrote, as they amused themselves." This is a very worthy object, but unfortunately the different writers in this series do not all carry out this plan as well as they might. The book now before

us, *Mediaeval Rome*, by Wm. Miller, is an example of this. It tells us very little of the actual life, labor, and amusement of the people, nor does it show us the part which the people had in their own government. A study of Rodocanachi's recent work on the institutions of mediaeval Rome would have given Mr. Miller abundant material for some very interesting chapters. Aside from this lack the work is one of the most valuable of the series. A short and readable history was certainly needed in English. This is clear, concise, accurate, and as far as it goes, satisfactory. It makes no pretense to originality, but is based on the works of Gregorovius and Von Reumont. (Putnam, pp. 366. \$1.35 net.) C. M. G.

It is rather curious that hitherto there has not been any satisfactory handbook upon the more striking ecclesiastical buildings of Scotland. To supply this lack Mr. M. E. Leicester Addis has prepared a monograph on *The Cathedrals and Abbeys of Presbyterian Scotland*, containing notices of the cathedrals of Iona (including St. Oran's Chapel), Glasgow, Brichin, Old Aberdeen, Dunblane, Dunkeld, Edinburgh (St. Giles), and Kirkwall, as well as of the abbeys of Dunfermline and Paisley. The author's aim in each case is not so much to analyze the architecture of these venerable buildings as to present an orderly account of the ecclesiastical and personal history connected with each. He shows himself to be thoroughly at home in the subject, deeply stirred by noble sentiment and sustained enthusiasm, controlled by a spirit of discrimination and fairness, and able to set forth the results of his studies with no little charm and grace. The book opens up many a striking vista of reflection in its tributes to the zeal and goodness of the saints of Britain's early Christianity and in its survey of how the leaven of faith spread from point to point in the wild hills of Scotland. There are over twenty-five excellent illustrations of both exteriors and interiors, reproduced from photographs, and a brief but valuable list of authorities. (Westminster Press, 1901, pp. 175. \$2.50.) W. S. P.

The fascination which John Henry Newman exercised over his contemporaries is one of the curiosities of recent ecclesiastical history in England. Tribute after tribute has appeared at intervals, the latest being Dr. Alexander Whyte's *Newman — an Appreciation*. This is made up of two fairly long lectures, followed by over thirty brief extracts from Newman's works, which the title-page tells us are "the choicest passages of his writings." At the outset we are warned that the book is neither "a biography" nor "a censure," but "a valuation and a eulogium," "an acknowledgment and a tribute." Yet, since the lectures were "prepared for those who know Newman's name only," and who ought to know more, we are not surprised that a very fair outline account is given of his whole life, divided into its natural periods, and an enthusiastic summary of his manifold writings. What is rather astonishing, however, is the amount of sturdy "censure" that is included, not because it is not deserved, but because the author constantly professes to be an ardent admirer rather than a critic. Indeed, the book is intensely subjective, revealing the personal bewilderment

of one whose affection and reverence have been instinctively aroused, but whose judgment and moral sense draw back from Newman's insincerity, casuistry, evangelical shallowness, theological and critical ignorance, and spiritual profitlessness. As a revelation of how paradoxical Newman's influence was the book is therefore most valuable, and as a rapid critique of the whole Tractarian Movement whereof Newman was easily the prime director.

The author constantly adverts to the strange charm of Newman's style as a writer and the beauty of his thoughts. The extracts from his writings that are given, however, hardly justify these claims. They are on the whole rather dry and even barren — certainly not what might have been selected to show the famous preacher of St. Mary's at his best. They treat largely of dogmatic themes, and contain little of that analysis of personal motives and desires which was surely one of his most striking methods.

At the end we have a few letters from Cardinal Newman to the author not before published, one of the latest being reproduced in facsimile. (Longmans, pp. 256. \$1.10 net.)

To any one who wishes to keep abreast of the movement of thought in the Church of England the *Report of the Fulham Conference*, held in London last December and January, is of great value. The theme of the Conference was "Confession and Absolution," and the report is admirably edited by Dr. Wace. One sees here with great distinctness the currents of thought in the English establishment, and it would be difficult elsewhere to find the whole subject more clearly presented. The conclusions reached can be best expressed in the words of the chairman of the Conference, Dr. Wace. Respecting confession it was "agreed that the words 'Whosoever sins ye remit,' etc., are not to be regarded as addressed only to the Apostles or the clergy, but as a commission to the whole Church, and as conveying a summary of the message with which it is charged; . . . that the discipline of private confession and absolution cannot be shown to have existed for some centuries after the foundation of the Church; . . . that the formula of ordination in the Ordinal could not be regarded as itself inculcating the duty of private Confession and Absolution, . . . and that the other formularies permitted such Confession and Absolution in certain circumstances; but the Conference were not agreed as to the extent to which they encouraged it. On the practical question there was a deep divergence of opinion in the Conference." (Longmans, pp. x, 112. \$1 net.)

A. L. G.

How much do the members of our Young People's Societies know about the history of their own denomination? Certainly not all that they should. In all our leading denominations there is much of the history which is inspiring, and the members of the churches would be better Christians and more faithful to their own denominations if they knew more about it. With this thought in mind Dr. Good has prepared his *Historical Handbook of the Reformed Churches in the United States*. In the preface he remarks truly: "We need a revival of our historic consciousness. If we would make our people faithful to our Church, they

must know her history." This little book is admirably fitted for its work. It gives the main points in the history of the Reformed Church in Europe and America in a way that is sure to interest and arouse a desire for a more thorough knowledge. At the end of the book are one hundred questions on the text, so that it may be easily used for class work. Other denominations might profit by this idea. (Heidelberg Press, pp. 95. 50 cts.) C. M. G.

The *American Baptist Year Book* presents in an effective way the ecclesiastical and educational work of this great denomination. Its exhibition of the organization of the work of the denomination is especially full, both as respects the national and the state work. The book is somehow pervaded by the consciousness of a powerful and aggressive life. The insertion of all ministers in the United States in a single index, classified according to the states where they are located, must, it would appear, prove inadequate to the demand naturally put upon the index of such a publication. (Am. Baptist Publ. Soc., pp. 224. 25 cts., paper.)

William Carey's volume entitled *Adventures in Tibet* is a most useful addition to missionary literature. It grew out of the author's visit in 1899 to the borders of the mysterious country and of his curiosity to know more of it. His studies were presently stimulated by his receiving the diary kept by Miss Annie R. Taylor on her unique dash into the heart of Tibet in the winter of 1892-93. This journey and its record were so picturesque that he felt that the diary should be published forthwith. To make it intelligible, however, he realized that some general account should be supplied of what is now known of Tibet and the Tibetans, together with an explanation of the circumstances and motives of Miss Taylor's exploit. The present volume, then, consists of two parts, the first of which contains a very valuable series of statements about the land, its people, their customs, their religion, etc., while the second is a fairly complete transcription of the famous diary. We confess that the diary is disappointing in itself, except as suggesting how daring and even Quixotic the journey was. We fail to find in it a clear indication of the use of the effort or of its practical result. But Mr. Carey's chapters are brimming with interest, and his enthusiasm is contagious. The book contains many illustrations of varying importance, and a useful list of books and other sources of information. The type and paper are excellent, but the binding is poor. (United Soc. of Christian Endeavor, pp. 285. \$1.50 net.) W. S. P.

Mosaics from India, by Margaret B. Denning, is a collection of addresses and articles, part of which have already appeared in the Chautauquan, the Missionary Review of the World, and other magazines. The subjects range over the whole field of Indian society, government, and missionary activity, a considerable proportion dealing with the condition of women in India. The essays are interestingly written, with a wealth of illustration drawn from personal experience, a good style, and a sound judgment. The collection makes a readable and instructive book

that will appeal to students of Indian missions, and that deserves a place in every Sunday-school library. The numerous excellent illustrations add much to the attractiveness of the volume. (Revell, pp. 296. \$1.25.)

L. P. B.

Ten Years in Burma, by Julius Smith, a missionary of the American Methodist Episcopal Church, is partly an account of personal experiences during ten years of missionary service, and partly a series of sketches of the country, its inhabitants, and its religion. A history of the Methodist Episcopal Church in Burma during the twenty-one years of its existence is also given. Mr. Smith shows himself a careful student and a close observer, and his book is a valuable contribution to the literature of missions in Burma. The typographical makeup is admirable, and the illustrations are well executed. (Eaton & Mains, pp. 326. \$1 net.)

L. P. B.

Everything that Professor J. Mark Baldwin writes is worth reading, and most of it is worth reading twice. We are, therefore, especially glad that he has collected various essays and addresses, mostly already published, and issued them in a volume of *Fragments in Philosophy and Science*. The book comprises papers philosophical and historical and critical, as well as others in the realm of experimental psychology. One gets thus a general view of the author's philosophical position which it is not so easy to acquire from the reading of single volumes specializing in one direction. As a whole these papers fairly convey the philosophical impression which the author desires them to present when in the prefatory note he says: "My best thought of nature, my type of philosophy, is an idealism which finds that the universe of science is, when all is said, a cosmos which is not only true, but also beautiful, and in some sense true. Science tells us what is true. . . . Philosophy then enters her question: How can such truth be also good, beautiful, livable—or none of these? While others say other things, and many others many other things, I say—using the liberty of this preface—it is true and good *because it is beautiful*." The titles of some of the longer papers will indicate the range of the book: Recent Discussion of Materialism, Psychology Past and Present (an elaborate presentation with bibliographical references), The Origin of Emotional Expression, the Psychology of Religion. There are in all twenty-one chapters in the book. (Scribner, pp. xii, 389. \$2.50 net.)

A. L. G.

Christian Science professes to be a universal philosophy, and as such it has a right to serious philosophical consideration. This is what Professor Herbert E. Cushman of Tufts College has tried to give it in a lecture delivered before the College Club at Boston, and published under the title of *The Truth in Christian Science*. He sees in Christian Science two reactionary tendencies at work,—an individualism and a practical idealism. As over against a rigid ecclesiasticism he discerns in it a healthy individualism. In its philosophy he sees an idealistic mysticism. In its healing efficiencies he discerns the power of suggestion as the force at work, which it shares with various other genuinely scientific

and pseudo-scientific "isms." The main criticisms he urges are its mistaken conception that both in medical and philosophical science it has got hold of something new, and that in its mysticism, through ignorance of philosophic history, it fails to carry out its principles to the end. The book will do much in leading to a clearer understanding of a remarkable religious phenomenon of our age. It is quite time that the effort was made to understand as well as criticise this movement. We would in minor points dissent from both the author's presuppositions and his logic; but on the whole his analysis is sound and altogether worth careful consideration. (James H. West Co., pp. 64. 60 cts.)

A. L. G.

Two more "Little Books on Doctrine" have come to the reviewers' table. One contains two public addresses by Bishops Merrill and Warren of the M. E. Church, the other is by Professor Townsend of the Divinity School of Boston University. The first is called *Discourses on Miracles* (a title reminiscent of Woolston's work of deistical fame). Both addresses are strong, positive, and outspoken, as one would expect from their source and occasion: Bishop Merrill accents the acceptability of the idea, and the credibility of the fact, of miracle on the presupposition of the reality of a personal God, and says some excellent things on the bearing of temperament on belief and the contradiction involved in the idea that an authority in the natural is the authority respecting the supernatural. Bishop Warren dwells especially on the attestatory significance of miracles, and their necessity as signs. Both conclude by emphasizing the meaning of the miraculous in regenerate experience. We cannot help feeling that both speakers are much more at home in the mood of thought current twenty-five years ago than in that now prevalent.

Professor Townsend writes on *Satan and Demons*, and we commend his book to a careful perusal. This is not because we expect the reader will assent entirely either to the author's attitude toward the Bible, e. g., in respect to the book of Job, or to his speculative elaborations of doctrine; but because he makes an earnest effort to show that the Bible distinctly asserts the existence of Satan and demons, and suggests something at least as to their history, and much more as to their character; that physical nature gives many analogies, as in evil bacilli, of the positive working of malevolent efficiencies; that human nature, from the widespread and persistent belief in powers of evil as well as from the consciousness of individuals, indicates the scientific conclusion to the reality of such existences. The specific relation of Christ and God himself to demonism is worked out, and suggestive analogies are drawn from the realm of physical pathology as to the methods which both scripture and experience indicate as effective to secure immunity from the destructive power of demoniac activity. It is quite easy to turn from the whole topic and say "we don't believe in such things now." The trend of much modern thought is to stand beside Huxley as he discourses on the Gadarene swine, and say offhand that the narrative must be unhistoric because otherwise it involves Jesus in an absurd conception as to powers of evil. But the real question is not what we are now

in the habit of believing, but what beliefs most rationally explain phenomena. Now there seems to be no question but that the oscillation of thought vibration will soon bring again to the fore the theme of this book. The great movements in sociological, pedagogical, and ethical study are thrusting forward the problem of sin with its tremendous power for psychical and physical corruption. This must be explained. There are three theories of it: one which denies its reality by translating it into evolving righteousness, one which attributes to human nature an unutterable and ineradicable depravity, and one which seeks a cause in a hierarchy of evil. As over against both naturalistic optimism and pessimism the last view has much to be said in its favor. That Dr. Townsend has said this in its fullness, or in the best possible way, is not asserted; but what he does say opens a vein of thought that deserves careful pondering. (Eaton & Mains, pp. 131. 25 cts. each.)

A. L. G.

Since the issue of the May number of the RECORD we have learned that "The Immortal Life," by L. Q. Curtis, which we announced as privately printed, can be had of Putnams, New York. Price \$1.50.

The Moral Law, by Dr. E. T. Hamilton, is, among books on ethics of the traditional type, a work of first-rate excellence. The method aims to emphasize analysis and induction, and to correlate the study carefully with psychology. Maturity of thought marks every paragraph. The discussion follows the customary program. The chief value of the study lies in its most excellent critique of the great historic theories. And here the prime feature is the classification. In this extremely troublesome task this author shows himself a master. He is entirely original, searching and immediately luminous. Scarcely any review of theories of which we are aware is more readily helpful.

The author will, doubtless, deem his classification of virtues likewise a masterpiece. But it fails where all fail. It is abstract, theoretic. It does not, as a classification, root in man. When Christ would teach humility he set in the midst a little child, not an abstraction. When will moralists, in this primary duty of seeking for the ultimate tactics of the ethical life, concentrate their study upon a man! This author lands us in the following clumsy order: Moral Goodness, Moral Esteem, Regulative Righteousness, Causative Righteousness. These are the four grand divisions of the Moral Law. It is a pity if that cannot be improved.

A third and characteristic section of the work is its study of motives. Here the author shows himself at once at his best and at his worst. The analysis is fine and clear; but it is minute and labored in the extreme. But, as a whole, the volume is a noble and dignified contribution. (Funk & Wagnalls, pp. x, 464. \$1.60.)

C. S. B.

Systems of Ethics is an inadequate title of an incompetent book by Prof. Schuyler. The contents are the outpourings of a set of undigested note-books. This is unmistakable in the third section of the work. Here are 244 pages of *History* containing just what one would put down in pencil during a first reading of the multitudinous treatises of this science.

The writer takes pains to say that "whenever practicable" the historical matter has been drawn from original sources. We are not inclined to doubt his word. But why print it all in a book? The repetitions are endless; there is no evidence of mastery or of effort after mastery; there is no sign of any design. Surely the publication of such a promiscuous mass of wayside comments without any editing, and that by the living author himself, is without excuse. Two other parts complete the book, one on Theoretical Ethics, and one on Practical Ethics. Here also everything is palpably undigested. We say it most soberly. No thoughtful man can read the book with patience. Its paragraphs and pages and chapters are a profusion of the shallow, the inexact, the commonplace. Read this: "Classification of the Altruistic Virtues.—The altruistic virtues may be divided into sympathy, justice, and benevolence. Under justice may be grouped gratitude, honesty, veracity; and under benevolence, pity, compassion, mercy, charity; the domestic affections relate both to justice and to benevolence; so do the patriotic sentiments. Suavity, courtesy, politeness, are primarily matters of etiquette, with a secondary relation to morals." Read it again. It is an honest sample of the book. (Jennings & Pye, pp. 464. \$1.50.) C. S. B.

The Formation of Christian Character, by Dr. W. S. Bruce, is a volume that has far more bulk than weight. It aims to be a contribution to individual ethics, the author proposing to follow it with another volume upon the ethics of society and the industrial order. The writer aspires to vindicate the right of Christian ethics to dominate the realm of morals. To do this emphasis is laid upon the separate value, but full kinship, of the two words Christian and Character. This effort is shown to have been but very meagerly made hitherto. The volume handles in a very loose, discursive way the genesis, progress, culture, qualities, and power of the Christian character. The contents are all correct enough. But there is nowhere any grip. The writer has written long before he was ready. To write in exposition of ethics efficiently is a late and ripe achievement. No task makes more severe or imperative exactions. For one thing, the old commonplaces have long since become too flat. For another thing, full mastery will show simplicity. The science will, doubtless, be seen to be profound—none more so. But its substance will surely fall in meager outlines, and its principles will be few. Of one thing we are convinced: the caliber of this book and the caliber of its theme are far from equal. An echo and a novice have essayed what none but a truly creative soul can ever bring to pass. A book revealing the lordly wealth and strength that Christian ethics contain is something most fervently to be desired. But it by no means follows that everyone should write a book. (Imported by Scribner, pp. 369. \$1.75.)

C. S. B.

It is a pleasure to receive from the pen of Dr. R. F. Horton a brief pamphlet upon the *Birthright Membership of Believers' Infants in the New Testament Church*. It can be read easily in fifteen minutes. It can be understood instantly. It states the main facts of history pertinent to the theme. It names the chief objections to infant baptism. It suggests

its chief supports. Withal the essay is, while free from controversial heat, throughout warm and earnest in its tone. Let the pastor who wishes to give attention to this rising theme procure for himself the volume by Dr. Firey noticed in the last RECORD; and distribute among his people this short essay by Dr. Horton. (Presbyterian Board of Pub., pp. 32. 6 cts.)

C. S. B.

Among the many books upon The Holy Spirit a small fervent volume by Rev. J. E. Tuttle, entitled *The Gift of Power*, deserves a high place. Written without any pretense of elaborateness, it is direct, balanced, and urgent. The breath of the Spirit moves upon its leaves. It speaks in turn of The Spirit and the Apostles, The Spirit and Jesus, The Spirit and the Christian, and The Spirit Given, with a Foreword, and a Last Word. All is excellent. It is a comfort to find evidence of a true sense of the deep meaning of the Saviour's Messiahship. (Westminster Press, pp. 60. 25 cts.)

C. S. B.

Hinds' *American Communities* has been a familiar reference book to students of sociology since 1878. It is now revised by the author and brought to date, and includes not only the strictly communistic, but the semicommunistic and many coöperative societies. It is a valuable account of the experiments which have been or are now being tried by men who believe in communism or coöperation as the ultimate basis of human society. Mr. Hinds takes a sympathetic view of these various movements, much more sympathetic toward some of them, the Oneida Community for example, than the majority of his readers will be willing to take. His investigations make him believe that "all paths of human progress, all material, social, moral, intellectual, and spiritual improvement lead to communism as the final goal." The work is carefully done and should be in the hands of all social students.

Such a book has a scientific value. Many of the communistic experiments here described only arouse our disgust or amusement and enforce the truth that if you expect to get people to believe a delusion, the bigger the delusion the more people there are ready to follow it; but on the other hand some are trying experiments for social betterment and are meeting with a reasonable degree of success, like the Amana Community, with its fifty-nine years of prosperity and its present membership of seventeen hundred, or the American Coöperative Association, which interests us by the breadth of its plans and by the character of its leadership. Instead of the usual religious or social enthusiast we have as the leader of this movement a practical, successful business man, the head of the largest department store in Maine. Their plan is to form a trust for the people and by the people, which shall ultimately produce every conceivable thing that the co-workers may desire to consume. The communities have their pathetic side. Many of them are made up of simple minded, enthusiastic, religious people. They read the Sermon on the Mount and feel that somehow present day competitive life does not lead to human brotherhood, and think that by having all things in common brotherhood will be established. With great labor and sacrifice the attempt is made, succeeds for a little while, then

fails, for one reason or another, and the property has to be divided if there is anything left to divide. (Chas. H. Kerr & Co., pp. 433. \$1.)
C. M. G.

Anything which comes from Dr. Washington Gladden is welcomed by a large class of readers. Few men have placed so many people under obligation for service in applied Christian ethics as the author of this volume of lectures on *Social Salvation*. They have just been delivered at Yale Divinity School, and are of great value. Dr. Gladden has the ability to put into popular form the results of more scholarly investigation. He knows how not to cumber his pages with details interesting to himself but not vital to his hearer. Statistics he uses sparingly, and historic backgrounds are kept in the rear. For scientific study, therefore, his lectures need the supplement of the books to which he refers in the appendix, but for popular effect and clear indication of principles the text of his lectures is admirable. Dr. Gladden has been of great value in the churches by the conservative wisdom he shows in most of his judgments of social problems. He has not been a mere arraigner of the Church in its defects, but a conservative helper of Christian people in doing possible things. It is easy to attack the Christian conscience; it is hard to instruct it wisely. This Dr. Gladden has been trying to do through the honored years of his ministry. He has the proud distinction, too, of being a good pastor while being a social leader. A man who can write the best book on Pastoral Care which has appeared in our day and yet keep up his interest in these wide fields of the Church's work is a rare man, especially valuable in knowing how to speak to theological students. In this volume he discusses the care of the poor, the criminal, the state's duty to the unemployed, public education, and city evangelization. He discusses under the head of social vices, prostitution, gambling, and intemperance. His treatment of the social evil of prostitution seems to us unnecessarily meagre, when addressing an audience of men. It is so seldom discussed anywhere that we regret that Dr. Gladden did not say more on a subject which needs fuller public discussion. Many economic problems which are discussed in his former lectures, "Tools and the Man," are not covered in this course. (Houghton, Mifflin, pp. 240. \$1.)
A. R. M.

A very important service has been rendered by the "Committee of Fifteen" in their report on *The Social Evil*, with special reference to conditions in New York. With the exception of Janger's "History of Prostitution" in English, and Da Four's "Histoire de Prostitution" in French, we know of no single volume in which so much valuable information has been gathered. This book is less exhaustive in the history of the subject than the others mentioned above, but it has an advantage over them in bringing to us the results of more recent experiment. Written for the purpose of reaching the immediate problem in New York, the committee's study of the French system of "Reglementation" is all the more valuable, as the popular clamor to adopt the system, and its specious grounds for approval, make more emphatic the committee's rejection of that method. The writer of this report gives all

due regard to the sanitary arguments for regulation, proves their ineffectiveness, and arrays with masterly hand the moral or rather immoral aspects of the system. The recommendations of the committee seem rather meagre after all their exhaustive study. But in a word, they suggest first, strenuous efforts against overcrowding in the tenement houses; second, the substitution of better facilities, from public and private munificence, for more elevated forms of amusement to counteract the low dance halls and Raines hotels; third, better wages to wage-earning girls; fourth, more adequate hospital accommodation for women suffering from venereal diseases; fifth, confinement of the notoriously debauched women in asylums or reformatories; sixth, a change of attitude in the law, excluding prostitution from the category of crime and dealing with it as a social vice to be rigidly punished wherever it occurs, in street or in houses, as a public nuisance, if found amenable to that classification of crime.

The committee condemns the proposition to segregate the evil to certain sections of a city, as unwarrantable from experience. They recommend a special body of "morals police," in distinction from the ordinary police force, whose surveillance and repression can thus be made more effective. They urge special effort against the fall of minors, and special efforts for their reform. They urge the treatment of the evil as a sin against morality, and urge that at present both the difficulty and ineffectiveness of treating the evil as a crime and the necessity of rousing public sentiment demand that it be regarded as a vice neither to be recognized by the law nor segregated by law, but controlled under the common law of nuisance if flagrant, and gradually restricted in its worst manifestations, both by statute and public sentiment. A chapter in the appendix on the "Cadet" system in New York and the operation of the Raines hotels in cherishing the evil certainly should rouse public sentiment to eradicate these immediate adjuncts to the spread of the vice. (Putnam, pp. 188. \$1.25 net.)

A. R. M.

The supreme need of the world is a "real" God, says Dr. Josiah Strong. This is difficult today because of a materialistic civilization, the scientific habit, and the reign of law, which obscures a personal will. *The Next Great Awakening* will be different from the earlier manifestations in former centuries, which he outlines in his second chapter. This newer interest will center in the social ideals of Jesus, conceived under the thought of the Kingdom of God. Christ laid hold of three fundamental principles — the law of service, the law of sacrifice, the law of love. These principles as *not* applied are discussed in one chapter, and as applied in two. The thoughts of this book are familiar to readers of the author's former volumes, but are more fully amplified, and more cogently urged. The book will place the Church under one more obligation to Dr. Strong for his services of such value in this important field. (Baker & Taylor Co., pp. 226. 75 cts.)

A. R. M.

The posthumous work of Dr. Daniel G. Brinton reawakens the sense of loss at the passing away of a scholar of such wide-sweeping knowledge, of such clear thinking, and with such a precise method of expres-

sion as was he. The editor speaks of the manuscript as having been left practically ready for the press, and such is evidently the case, though we cannot but feel that the author's final revision would have led to the elaboration of some paragraphs, as well, of course, as the arrangement of the main divisions of the work and the introduction in an order corresponding with each other. The work is entitled *The Basis of Social Relations*, a study in Ethnic Psychology. Starting with the author's well known premise of the unity of human nature, he presents in the two main Parts of the work the Cultural History of the Ethnic Mind, and the Natural History of the Ethnic Mind. He holds that there is what may be called an ethnic mind, but insists that the relation to the individual mind is analogical, not homological. Individuals and society react in its development and both are influenced by causes both internal and external. But the individual can never be understood except through an understanding of the ethnic mind of which he is, so to speak, a part and to the reality of which he contributes. From beginning to end the book, like everything its distinguished author wrote, is full of intense interest and profound suggestion both for the psychologist and sociologist, as well as for the student of ethnology. (Putnam, pp. xvi, 204. \$1.50 net.)

A. L. G.

It is with a singular sense of impulse and refreshment that one closes the perusal of Dr. C. Hanford Henderson's book on *Education and the Larger Life*. In the first place the style itself makes the reading a delight. Then in the thought there is an unusual combination of enthusiasm and balance, of radicalism and sanity, of exuberant anticipation and sound sense, of sharp criticism and friendly appreciation that makes it possible to disagree with much of it while remaining eagerly responsive to what meets the approval of the judgment and the conscience. And it is quite impossible to read it without feeling a sweet, strong challenge to both mind and heart. The work is substantially the presentation of a philosophy of life—the life of a social being. Education is the means of realizing a social purpose. It begins with the cradle and ends with the grave, and embraces all the phases of social activity. Its aim should be perfection, used of course in a relative sense, and perfection is in its essence fundamentally aesthetic, and should have reference not to the individual alone, but to the individual in all his relations, physical, intellectual, religious, economic, political. Such a conception of education as this involves a fundamental philosophy, an ideal growing out of this, and a formulated method for the attainment of the ideal—this latter being the method of education. The work is singularly free from the aridity and mechanism of much pedagogical presentation. It is full of juice, and packed with suggestiveness. It has the power of a beautiful, courageous ideality. Its first two chapters, on the Point of View and the Social Purpose, would make it worth while to buy the book. The author believes that work ought to be delight, and he who will read the book with the critical discrimination to which it is entitled will find it so, whether it be the author's fundamental positions, his treatment of the primary school, his discussion of the university, or the other chapters which most arouse interest. (Houghton, Mifflin, pp. 386. \$1.30 net.)

A. L. G.

Thinking and Learning to Think, by Dr. Nathan C. Schaeffer, Superintendent of Public Instruction in Pennsylvania, is a capital piece of work. It has grown out of long experience as a teacher, organizer, and lecturer, and embodies material that has been carefully sifted by use here and there and by trained reflection. While primarily intended for the guidance and inspiration of public school teachers, it has a much wider utility for all who are responsible for the processes of intellectual effort, either in pupils or in themselves. The arrangement of topics is singularly orderly, clear, and cogent, and the style is vivacious and pungent from beginning to end. We heartily commend the book for its sanity of thought and its felicity of presentation. (Lippincott, 1901, pp. 351. \$1.25 net.)

W. S. P.

Dr. Rainsford has made himself a power in the Church today by his great organizing ability, and by his fearlessness in advocating some things in which he differs from the conventional judgment of the churches. Much interest will be felt in his volume of sermons on *The Reasonableness of Faith*, because of the man and his message. One does not always agree with him in all that he says; one notes occasionally over-statements and some lack of balance; one cannot always justify his use of the text for his theme, and one feels that the structure of the sermon sometimes obscures clarity; but with such slight abatement of their formal homiletic qualities, the sermons are notable for their prophetic earnestness, and for their passionate desire to win conviction. A genuine man, dead in earnest to make each sermon lodge its message, and vitally interested in his theme for its effect, such a man breathes his spirit into every page of this book. We have seldom read a volume of recent sermons where the speaker was more intent upon moving his audience to see things as he does, and "do something about it." These sermons of Dr. Rainsford's are full of local and contemporary interest. His sermons are nearly all filled with current everyday problems. They abound in allusions to the very latest news of the week. They are evidently born of the need of the very hour of their delivery. But they are not in the least sensational, nor have they an ephemeral value; for his first aim is not the current problem, but the eternal principle. These sermons are excellent examples of what "preaching to the times" should mean. His burden is the burden of the day, but his Gospel is the Gospel of the ages. Some of the sermons are the longest sermons we have seen published in recent years, especially noteworthy in an Episcopal pulpit. The book is one of the best one can read as an expression of the most earnest, impassioned contemporaneous preaching on practical themes. (Doubleday, Page & Co., pp. 309. \$1.25.)

A. R. M.

The Life of Love is a booklet from the pen of Rev. Dr. Mudge of Webster, Mass., designed as food for the soul. It contains above fifty bits of essays, many of them quite as well adapted in both caption and content for a volume with any one of a dozen other titles. It would be a comfort indeed if this choice theme could be so set forth in all its aspects that one would instantly and constantly feel that all the varied

phases held before the eye were facets of the same precious stone. Let some one undertake the task. (Eaton & Mains, pp. 140. 25 cts.)

C. S. B.

Mr. Theodore F. Seward is evolving quite a career. Originator of the Brotherhood of Christian Unity, the Don't Worry Clubs, the Golden Rule Brotherhood, inventor of the tonic sol-fa system of teaching music, teacher and composer of music, trainer and director of the Fisk Jubilee singers in one of their European tours, he is now presenting himself to the public as a defender and expounder of "Christian Science." His latest publication is *How to Get Acquainted with God*. The features of the volume are its explicit avowal of faith in the fundamental folly of the system; his cordial admiration for Mrs. Eddy's *magnum opus*; his sweeping onslaught upon all theological seminaries; and the reproduction of the essay read before the Episcopal Church Congress in Providence in 1900. This last essay is worth one's reading, for its courageous unreserve, its gentle but pointed appeal, its repeated disclosure of fine spiritual sense, and its complete adhesion to the incurable delusion that all untoward fortunes have no right and hence no reality in the realm of human life. (Funk & Wagnalls, pp. 147. 50 cts.)

C. S. B.

It is plainly out of his own inner life that Rev. Edward Everett Keedy, pastor at Old Hadley in Massachusetts, has evolved the series of chapters that make up the volume entitled *The Naturalness of Christian Life*. He purposely avoids working out any series of abstract propositions about character or conduct as if they were nonpersonal or could receive a program from outside. Neither does he argue from authority or inspiration in any way. He rather writes about the way Christianity works itself out in a healthy and aspirant soul, self-justifying and self-declarative at every point, answering to actual need, corresponding to latent capacities, furnishing the satisfaction for irrepressible yearnings. The titles of the chapters suggest the lines of thought: Man's Kinship with God, Christianity the Realization of Nature, Jesus the Revealer of Man and the Power of God, Character by Inspiration, Manhood an Achievement of Tomorrow, Who has Manhood has Heaven, etc.

There is a deal of quiet strength and wholesomeness in these pages. The thought is clear and definite, is presented with simplicity and sincerity, and the net outcome of it all is stimulating and uplifting. To some the book will serve as an "evidence" of Christianity, to others as a comfort and help in "working out their own salvation." To all who have a true sense of manhood's dignity the author will appeal with vigor and suggestiveness. (Putnam, pp. v, 204. \$1.25.)

W. S. P.

Professor Edward Dickinson's *Music in the History of the Western Church* is by far the most elaborate book in its field that has ever been put forth in America, and, perhaps, in the English language. Its broad scope is indicated by a glance at its table of contents, which begins with a study of the use of music in primitive and semicivilized religions and

a sketch of the rise of musical liturgy in the first Christian centuries, and then passes to treat the Liturgy and the Ritual chant of the Catholic Church both in general and in its Mediæval Development into the Modern Musical Mass, the Rise of the Lutheran Hymnody and of the German Cantata and Passion, with a special chapter on the Culmination in Bach, and leads up to two chapters on the System of the Church of England and on Congregational Song in England and America. A final chapter discusses the Problems of Church Music in America. A fairly good bibliography and an excellent index are appended.

The handling of this vast subject is marked by distinguished ability. The whole tone of treatment is dignified and scholarly, and an immense amount of pains has been expended upon the arrangement and presentation of the matter. The literary richness of the style at once makes an impression, and the writer's evident enthusiasm and elevation of view are inspiring. Indeed, we sometimes feel that his imaginative warmth is allowed to display itself almost too continuously and in too unrelieved a strain of eloquent disquisition. The style is too monotonously sonorous.

But we may well be grateful for the truly splendid explication of certain topics, notably of the use of music in ethnic religions, of the entire subject of Roman Catholic music, and of the rise and significance of Protestant music, especially in Germany. In all these fields Professor Dickinson shows himself, with rare exceptions, to be a thorough master. His sense of the philosophy and æsthetics of sacred music is sure and profound, and his general standards of criticism are excellent. No one can read his words without gaining a new impression of the nobility and power of music in its religious applications. Many a minister will find this book a genuine revelation.

Where there is so much to commend in the highest terms one hesitates to criticise. Yet it is only fair to note that there are some weak spots in the book. The discussion of Hebrew music is feeble and misleading. The enormous influence of the organ and its music in the evolution of styles and standards in the sixteenth, seventeenth, and eighteenth centuries is not adequately presented. The emphasis on ritual music rather detracts from that on the motette and the anthem, especially in the discussion of English music. The recent efflorescence of English sacred composition is scantily indicated. In comparison with what is said about German Hymnody we are surprised to see how meager is the notice of the later splendors of English writing. The critical chapter on the state of music in America is negative, and even betrays some lack of entire sympathy with practical facts. One cannot avoid the suspicion that the author has so saturated himself with certain well-known German authorities that he has not been able duly to take in data which such authorities do not fairly estimate. We can imagine that these lacks—which we may not have characterized in the best way, but which still must be felt—will somewhat detract from the practical utility of the treatise among ministers and church musicians who are in the midst of present-day problems.

The publishers have done their part nobly in giving the volume a handsome form. (Scribner, pp. 426. \$2.50 net.)

W. S. P.

If we mistake not, Rev. Rufus W. Miller's *Primary Sunday-school Hymnal* will prove a very useful book. It is distinctly designed for little children and for use in departments in schools set apart for them. Its make-up shows experience and careful thought, and its outward shape and dress are extremely attractive. The selection of hymns and tunes is deliberately varied, ranging from the very simple up to verses and melodies of considerable elaboration. We think this variety excellent because it supplies something for different conditions and for advance from time to time. We are inclined to object but rarely to the material included. It is to be noted, however, that fairly skillful leadership will be required for the proper use of some of the poetry and some of the tunes.

Besides about 250 hymns, there are several chants and responsive exercises, some twelve orders of service, a number of excellent prayers (some in verse), formulae for memorization (like the Commandments, the Beatitudes, and the Apostles' Creed), and helpful hints about Supplemental Lessons. (The Heidelberg Press, Phila. 35 cts.)

W. S. P.

We are glad to welcome the manual of F. W. Wodell entitled *Choir and Chorus Conducting*. Its sub-title exactly describes it as "a treatise on the organization, management, training, and conducting of choirs and choral societies." It confines itself strictly to questions of practical administration, and through these questions it proceeds systematically, judiciously, and with great precision of statement. The wisdom and experience evinced at every point deserve unreserved commendation. We think, however, that the value of the book would have been increased for those for whom it was especially intended if to the purely technical advice that is given there could have been added two brief chapters on the *purposes* of the choir and the choral society respectively — what they ought to try to accomplish in their special fields.

The volume concludes with a list of technical books on the subject (which is not remarkably full, however), and a valuable list of American publishers' catalogues that may be consulted for musical material. (Theo. Presser, pp. 177. \$1.50.)

W. S. P.

If, according to Max Nordau, some of the writings of Richard Wagner mark him as a degenerate, we wonder what we are to infer from James Huneker's *Melomaniacs*. Here is a book made up of some twenty-four stories which are either centered about musical themes and personalities or are cast in language and imagery borrowed largely from the musical realm. They are not only imaginative, but fantastic and bizarre to the last degree. More than that, in spite of their abundant cleverness of expression and their rather brilliant interweaving of allusions to fact and truth, they strike false from beginning to end. Their spirit is morbid, unwholesome, insanely self-conscious, without purpose or profit. We regret that such writing is put forth by one who poses as a musical critic and is decked out by so many musical feathers. If it were a

musical performance, we should call it a display of pure technique, without message or soul. (Scribner, pp. viii, 350. \$1.50.)

W. S. P.

Dr. F. E. Clark has published his lectures recently delivered at Auburn and other places under the title, *Training the Church of the Future*. The book contains much that is familiar regarding "Christian Endeavor," but this volume aims simply to meet the Christian Nurture aspect of his subject. Dr. Clark aims to show how the Endeavor Societies can be made to reinforce the pastor and the Sunday-school in the education feature which is now becoming emphatic in the Church. The earlier phases of the Endeavor movement have emphasized the social and experiential sides of the problem of the young people. He shows here how the Junior Societies especially can be used for catechetical and other training classes. This is the most elaborate book that Dr. Clark has put forth, and is designed to meet many current objections which are rising against the societies in their scope and methods. He admits few objections as valid, and contends that the original idea of the society with modifications which have always been possible will meet all the new demands of the newer emphasis of nurture. His points are well taken, but are inadequately amplified to satisfy some of the more serious criticisms of Christian Endeavor hitherto urged. The book is of especial value as the fullest embodiment of the spirit and methods of this great movement. (Funk & Wagnalls, pp. 225. 75 cts.)

A. R. M.

The beginning of the present century was the occasion of much thoughtful eloquence. We have some of the best of this in *Twentieth Century Addresses*, delivered before the General Assembly of the Presbyterian Church in the United States, at Philadelphia in May, 1901. The speakers were men well known beyond the limits of their own denomination, and the addresses are generally broad and optimistic. Dr. Craig's review of the nineteenth century shows the wonderful progress along all lines, while Dr. McCook shows the development of the Presbyterian Church in that period. One of the best is Dr. Purves' treatment of the Problems of the Twentieth Century. Mr. Robert Speer, in his usual clear and emphatic way, gives unanswerable reasons for believing that the world should be brought to Christ in this generation. The addresses are all of a high order, and well worth permanent preservation. (Presb. Board of Publ., pp. 275. \$1 net.)

C. M. G.

A treasury of historical material, sermons in full and in brief, suggestive thoughts, and poetry, relating to *Holy-Days and Holidays* has been compiled by Edward M. Deems, Ph.D. The object of the book is "to help busy people, in our busy age, to find and enjoy the very best that has been written on the vital events and great men whose memory society is trying to perpetuate." The value of this work, which, it may be frankly acknowledged, does not impress one at first, grows on more intimate acquaintance. A vast amount of painstaking effort has been expended by the compiler, and the large collection of facts and literary

matter bearing on the nature of each particular anniversary should be of distinct interest, in many ways, to those who know the legitimate use of such a book. Only the more important days of the calendar of the ritualistic churches are noted, and those secular holidays that have more than a local or provincial observance. A topical index of authors, and a complete bibliography of the literature included, are supplied. (Funk & Wagnalls, pp. 768. \$5.)

The little volume of *Good Cheer Nuggets*, gathered by Jeanne G. Pennington, consists of selections from Maurice Maeterlinck, Joseph Le Conte, Victor Hugo, and Horatio Dresser. Here are many thoughts that awaken serenity, confidence in life, faith in the future, and inspiring idealism. The volume will take a welcome place in the series which already includes the "Don't Worry" and the "Philosophic" Nuggets, compiled by the same hand. (Fords, Howard & Hulbert, pp. 112. 45 cts.)

Windows for Sermons is a volume by Louis Albert Banks upon sermon illustration. The major part of the book is a collection of such aids. But it is quite certain that this is by far the least important part of the work. Preceding these quotations and stories are set nine short essays upon the importance of illustration, the value of anecdote and incident, the value of poetry and prose quotations, the effectiveness of Bible quotations, the significance of up-to-dateness in illustration, sources of fresh illustrations, the examples of Christ and Paul. These brief essays are an incitement. Their effect once felt, the reader may well, and maybe wisely, close his eye and mind to the rest of the book. In importance we dare to say this matter ranks among pulpit problems very near to the first. We almost feel like saying that the very faith and substance of pulpit power lies in the idea and art of vital illustration. The Gospel herald is constantly handling two widely sundered areas and periods of human life, the Biblical and the current. Let him conceive his message, drawn from then and designed for now, as one single body of holy principles taking on living form, then in the guise of the passionate and vivid Orient, now after the fashion of the stolid and practical West. Thus everything will be reviewed by the preacher and offered to the auditor in the form of a vital example of the general truth he would commend. (Funk & Wagnalls, pp. 433. \$1.50.)

C. S. B.

Those who read the Rev. Frank De Witt Talmage's *A Vacation with Nature* will enjoy the rambles with the minister, but they will learn very little of nature. The region of the author's outing is hardly nature at all. It is more nearly a bundle of data, such as may be gathered largely from cyclopedias and scrap books without the necessity of stepping far out of doors. This, to be sure, may be edifying recreation, and the writer plainly enjoys it, but his companion, "nature," excites our compassion. This somewhat bony creature is made fairly to stagger under her huge load of ethical and pietistic chattels. What for forced and overwrought analogy, to say nothing of guesswork science and sensa-

tional rhetoric, the book brings to mind a line from Wordsworth, in which he speaks of one who "rather makes than finds what he beholds." (Funk & Wagnalls, pp. 276. \$1 net.) S. T. L.

A period of fifteen years in close contact with the coal miners of Pennsylvania has given William F. Gibbons an intimate and sympathetic knowledge of *Those Black Diamond Men*, of whom he writes. The book is not a novel with systematic development of plot, but rather a series of stories and sketches, portraying different phases of the miner's life, and woven together more or less closely by threads of character and circumstance. The revelation here made of how the underground people struggle with misery and vice and tragedy, and perform deeds of love and sacrifice, full of noblest heroism, is an important addition to the literature of sociology, although the author would probably disclaim any intentions to that effect. The publication of the book at this time is most opportune, in view of the existing coal strikes, and though it will not settle the serious problems at issue, attention will be called to the distinctly human side of the conditions involved. (Revell, pp. 389. \$1.50.) S. T. L.

The use of the printing press in these days for help of religious enterprises and workers is happily illustrated by various annual handbooks now issued by various organizations. Among these the following have come to us for notice: From the Presbyterian Board of Publication a general *Presbyterian Handbook* for 1902, giving in brief a variety of statistical information about the churches, seminaries, and societies of the denomination, with daily Bible-readings, Sunday-school lesson lists, and suggested Prayer-meeting topics; from the same Board a *Christian Endeavor Manual* for 1902, and from the United Society of Christian Endeavor an *Endeavorer's Daily Companion*, both treating in concise and pithy way the weekly topics prescribed for Young People's Societies; from the Missionary Society of the Episcopal Church a *Church Calendar*, giving the days of the Church Year and their various lessons, interleaved with well-chosen statements about missionary work; and from the United Society of Christian Endeavor a striking series of *Fifty Missionary Programmes* prepared by Belle M. Brain in which outlines, with book-references, are furnished for meetings intended to spread missionary intelligence and quicken missionary zeal. All these manuals have decided value, as we imagine hundreds of users throughout the country know already by practical experience. W. S. P.

LITERARY COMMENT.

He who is fond of whipping a stream for the *Salvelinus fontinalis* will be glad to gain possession of a choice volume, *The Speckled Brook Trout*, edited by Louis Rhead, the artist, and enriched by him with illustrations, some of which are in color. The text consists of various articles by veterans in the general art of angling, and the purpose of the book is to furnish information for the convenience of both experts and amateurs. Here one may find a general description of the trout family in America, with its no less than thirty-eight species, and read of the habits and home life of this elusive creature of pure waters, and learn how his existence is beset by a thousand perils, the very least of which are the subtle allurements of man. The book will find sincere and abundant welcome, for there are few at this time of year, whether anglers or not, who can be indifferent to so persuasive a reminder of the quaint Isaak of Stafford, and the blessing he laid on all that "dare trust in Providence, and" — let us adapt the wording — drop toil and go on a vacation.

One does not carry formal theology far into the woods, but it is natural enough to speak of Stockton and Bret Harte, whose comradeship has meant so much in our time. These men each opened a new vein in American literature. Each worked his particular vein all his days without exhausting the supply. Each held his readers to the end by a miracle of sustained freshness and vigor. Moreover, both these writers won fame at the sign of the Short Story, both were humorists of high order, both knew things American to the letter, and it may be safely said that no imitators or followers can ever disturb the unmistakable pre-eminence which each holds in his individual domain. With all this plentiful similarity, however, there is striking contrast in the methods employed by these writers in their approach to the reader, and the contrast proves anew that literature is servant unto human inconsistency rather than unto the severities of logic. To put the matter briefly, Stockton took stuff of the fancy and made it realistic, while Bret Harte took raw material of the actual and proceeded to idealize it.

The phase of absurdity which Stockton made use of for the groundwork of *Kate Bonnet*, his last published story, is that of seventeenth century piracy on the Spanish Main. "Out upon you, Ben Greenway! I will let you know that when the time comes for it, I can be as wicked as anybody." Thus, with big swagger, spake Major Stede Bonnet, a middle-aged Englishman, who had wearied of respectability on his fair estate in the island of Barbadoes, and was now for courting adventure by cruising under the skull and bones of the terrible "Jolly Roger." Nor are his words mere braggadocio, for what with his newly-acquired

taste for iniquity he becomes the terror of the seas, and Mistress Kate Bonnet, the heroine, is driven to much exploit and suffering in a useless pursuit of her wayward parent. The Major as pirate is a kind of Don Quixote who some way has mixed the idea of wickedness with that of high achievement, and his trusty servant, the Scotchman, is another Sancho, of strong Presbyterian morals, who declares he will go to the gates of perdition if need be, with the canny reservation that it can be no further, in hopes of winning his master back to decency and righteousness. The author's never-failing humor is present throughout the book, yet it is always at safe distance from the coarseness and brutality which a less skillful pen could scarcely have avoided in handling such a subject. This romance, from a hand now still, like all previous work from the same source, is entertaining and wholesome, and it is no small tribute to the quality of Stockton's genius that his loss will be felt not only by individual readers, but in numberless home circles, where his tales—a test few books can endure—have been read aloud.

The forces that governed the literary bent of the late Bret Harte were not religious in the snug sense of that term, but those who know something of the free play of human tendencies on the remote frontier have no difficulty in appreciating what this author has done by way of interpreting the elemental instinct of soul life which remains and asserts itself—dimly and crudely though it be—even in the thick of wretchedness and sin. A hundred years ago such material would have been served through a medium of maudlin sentimentality and overwrought color. Not so with these tales of the early West. The air is clear. The scenes are natural and simple. The author is a foe to all sham, and paints vice in its own shabby garments. Nevertheless, he is not to be classed strictly as a realist, for with all his realism there is something more to be reckoned with. The raw material becomes transmuted in the process of dramatic art, and breathes the spirit of heroism and nobility where such qualities are scarcely looked for; and though there is no preaching here, the claims of a common humanity are set forth with generous and compelling charity. Bret Harte's last volume of stories, just published, under the title of *Openings in the Old Trail*, is well named. It is on this trail and none other that the world has agreed to go with the author of "Tennessee's Partner" and "The Outcasts of Poker Flat." There are nine stories in the volume, and the reader is charmed anew by the ever fresh variety of incident in an atmosphere long familiar.

It was in the summer of 1708 that the Reverend Gurdon Saltonstall of New London, who was not only minister but governor, being minded to help the progress of "Her Majesty's Colony of Connecticut," spoke to his trusty Council one day, and the result was a letter of invitation to Timothy Green of Boston. This person, who belonged to a family of printers and owned a small press of his own, shook his head at the proposal to move his business, and made answer with splendid worldly caution, that he "was not willing to leave a certainty for an uncertainty."

But in spite of this suspicion of Providence, and perhaps also of the clergy in statecraft, he did not object to recommending another for the risk, and in September dispatched one Thomas Short, with a letter of introduction. The young man was received with kindness, and at the October session of the General Assembly became "Printer to his Honour the Governour, and Council" of the colony. In the spring of the following year there appeared from the new printing office a government publication, which, so far as is known, is the earliest issue of the press in Connecticut. This was a broadside proclamation for a fast, appointed for the 29th of June. From the unique original, now preserved in the library of the Massachusetts Historical Society, a facsimile issue has been made, "printed upon genuine 'J. Whatman' paper, manufactured not later than the close of the American Revolution," and this is accompanied by a study in research entitled *Thomas Short the First Printer of Connecticut*, by W. DeLoss Love, Ph.D. The edition is limited to one hundred and two copies, and is the sixth publication of the Acorn Club. The beauty and value of the work, in point of authorship and printed page, appeal directly to the reader, and, though it is not so mentioned in the text, one may also see at a glance that the author of the sketch must have engaged in a patient and faithful pursuit for long buried facts.

Despite Timothy Green's timidity, the press has generally stood for enterprise, not only in his time but later. In the *Bookbuyer* for June is an account of the publication of the earliest American edition of the "Rubáiyát" of Omar Kháyyám. It was as long ago as a full generation that the immortal tentmaker's quatrains were first set up in type in this country, and the work was done in an unpretentious printing office in Columbus, Ohio. Colonel James Watson of that city, who had already caught the poet's strains from afar, happening on a copy of Quaritch's second London edition of Fitzgerald's translation, in a book shop in New York, took the volume home, and, on finding that the edition was exhausted and that there was no immediate prospect of another, won the coöperation of some friends in issuing an edition for immediate use. That was in the year 1870, and the number of copies is estimated at a hundred or perhaps not more than seventy-five. Any way, only fifteen are now known to exist, and their market value is said to be equal to that of the London edition, which had been closely imitated in the reproduction. The article referred to, in which these delightful facts are brought to view, states furthermore that on realizing the questionable nature of his deed the conscience-smitten Colonel made a commendable though unsuccessful effort to communicate with the then unknown Fitzgerald, by way of apologizing for this act of unintentional piracy, which had been perpetrated with no other object but that of gratifying a consuming personal taste in the only way that was possible at the time.

The information, long desired, concerning the personality of the late *William Black*, is at last supplied in the biography by Wemyss Reid. Those who are looking for extraordinary revelations must content them-

selves with finding that the chill and aloofness behind which the novelist screened himself from public curiosity covered no remarkable amount of mystery. His Celtic blood explains the puzzling union of an unemotional exterior with the brimming fervor of imagination that flowed so generously in his writings. Nor does there come to light anything to disturb the favorable impression which his books inevitably impart concerning the intellectual and moral fiber of their maker. The inference has always been easy that here was a man who hated affectation; we know now that he looked on all forms of insincerity with almost savage scorn. The statement that love and good-will and unselfishness were to him the essence of genuine religion comes like the reassurance of old belief. We are right glad to find that this most lovable writer of romance was true to the human trust he inspired. Mr. Reid in producing this biography does not constitute himself in any sense a critic, but is content, as is wise, in telling in a loyal and affectionate way the story of his friend's life, and the narrative is full of heart and soul.

Another study of character is at hand which is also manifestly a work of love and discriminating intelligence. This is the portrayal of *Nathan Hale*, by William Ordway Partridge, the sculptor. The introduction, to be sure, is a little disconcerting. It is by George Cary Eggleston, who seeks to magnify Hale at the expense of another famous spy of Revolutionary times. "A certain soppy sentimentality has surrounded André with a halo of regret. Nothing of the kind is justified by the facts. André was an infamous scoundrel, caught in the act of doing the work of an infamous scoundrel." Most of us would find difficulty in living up to so harsh a conviction, even if we held it. But the author's view of the matter is quite to our liking. It is much more human to believe, with him, that "we do not detract from the glory of Nathan Hale in giving André what praise is due him for undertaking a mission of such dangerous character, knowing full well that his life hung in the balance." Besides, did not André say, "I request you, gentlemen, that you bear me witness to the world that I die like a brave man." Is there not something due a brave man, the world over? And none can afford the acknowledgment more easily than countrymen of so ideal a patriot and martyr as Nathan Hale. Mr. Partridge spent five years in studying for and producing the statue of this hero for the college green at New Haven, and this volume is the embodiment in literary form of the same elements which found expression in the bronze.

Essay reading may not be over-popular as a warm weather pastime, but the author of *Forces in Fiction* need not reckon on neglect. He eschews the ponderous and formal with as great an agility as the raciest weaver of tales. Things go merrily when he talks, and, though his method has more of snap and variety in turn of expression than it has real humor, the material is substantial and the man sincere. In the discussion of "The Essay as Mood and Form" the query is propounded,—what may the essay be? Any one who attempts to set forth the inherent excellences of this subtle and elusive form of literature should be able

to show them to some extent in his own handicraft. That Dr. Richard Burton is eminently successful in this respect is well known, and his book has more chapters than one in which the fine traditions of the rarer sort of workmanship are plainly in evidence. Perhaps there is a danger in his "love of the fine phrase." Not that the fine phrase is undesirable; but so relentless a pursuit of it suggests the huntsman Esau, rather than a chosen prince of the house of Letters. And yet we doubt if it is not verily the voice of Jacob that speaks in the chapter on the modern need of literature. Hark and say amen to these words: "Surely we may feel that great literature in its enlightenment and uplift is always a handmaid of true religion, trying to do much the same for man in a somewhat different way; approaching the one Temple by another avenue, the avenue of Beauty instead of by the avenue of the Good, both meeting in the avenue of the True, which runs straight on and into the Holy of Holies—for the Temple is one."

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

NECROLOGY.*

Augustus Charles Thompson, son of Augustus and Kezia Hopkins Thompson, was born in Goshen, Conn., April 30, 1812. He was prepared for college in Amherst, Mass., and entered Yale College in 1831, but feeble health prevented the completion of his college course. He graduated at East Windsor Hill in 1838 and subsequently became a student in the Theological Department of the University of Berlin. On his return to America he served for a short time as tutor of Hebrew in this institution. On July 27, 1842, he was ordained and installed pastor of the Eliot Church, Roxbury, Mass., which office he held to the end of his life. His great affection for his people, his unbounded joy in the work, his singular and unfailing devotion, his wealth of counsel and comfort, so assiduously and tenderly administered, are a part of the riches of the church with which he prayed and wrought in Christ's name for nearly two generations.

He was a trustee of this Seminary for fifty-nine years; a member of the Prudential Committee of the American Board for forty-four years, serving in 1854 with Dr. Anderson as member of the Deputation to India, and later as a member of the Deputation to the North American Indians. He held for several years the position of Lecturer on Foreign Missions in Andover Seminary, Boston University, and in this institution, in which field his wide and exact knowledge made him an authority of international repute. The latter years of his life, after his partial release from the exacting duties of the pastorate, were largely given to the missionary interests of the Church. His frequent contributions to current missionary literature, especially his books, *Moravian Missions*, *Protestant Missions*, *Foreign Missions*, are of permanent value, containing a wealth of minute and exact

* Read at the Meeting of the General Alumni Association, in Hartford, May 27, 1902.

information and wise counsel, which will long continue to be the inspiration of multitudes of pastors and Christian workers.

Dr. Thompson was a prolific writer in other fields, publishing such books as *Songs in the Night*; *Last Hours, or Words and Acts of the Dying*; *Lambs Fed*; *Young Martyrs*; *The Better Land*; *The Yoke in Youth*; *Gathered Lilies*; *Eliot Sabbath School Memorial*; *Morning Hours of Patmos*; *The Mercy Seat*; *Lyra Coelestis*; *Our Little Ones*; *Seeds and Sheaves*; *Christus Consolator*; *Happy New Year*; together with many occasional sermons, pamphlets, and addresses. He was an indefatigable student. In spite of physical infirmities that would have crushed a less courageous and chastened spirit he continued his literary labors to the end of his earthly life.

In his devotion to this institution as a factor in promoting the kingdom of God he was without a peer, and his prayers on its behalf and his munificent gift of consecrated personality, which included the lesser gifts of prolonged and faithful service, valuable books, and frequent contributions of money, are among its precious possessions. His position among the vital forces of this institution was unique. Probably no man among our graduates has so impressed the student body as a man of God as Augustus Charles Thompson.

On Sept. 26, at the age of 89 years, 4 months, and 27 days, the call to that better Land, of which he had so beautifully written, came, and with exultant anticipations of the future he passed from our sight.

Edmund Wright, son of Ichabod and Mary Clapp Wright, was born in Easthampton, Mass., July 1, 1808; was graduated from Williams College in 1836, and from the Theological Institute of Connecticut in 1839.

Strongly possessed of the missionary spirit he entered at once into mission work at St. Louis, Mo., where after three years of service he was ordained. In 1843 he was installed pastor at Weston, Mo., and continued in the work there six years. Returning to St. Louis he spent the next seven years as a missionary pastor in that city. During the Civil War his labors were abundant and fruitful. From 1863 to 1888 he was District Superintendent for Missouri of the American Bible Society, which position he filled with conspicuous energy and ability. From his last report, rendered on his eightieth birthday, when he resigned the position, it appears that during the last year of his work he traveled 24,467 miles, visited and re-visited 80 Auxiliaries, attended 37 Anniversaries, visited 20 Ec-

clesiastical bodies, sent 440 official letters, distributed 5,450 official documents, and delivered 139 addresses and sermons. From Missouri he went to Nebraska, and later (1893) to Seattle, Wash., to live with his daughter, Mrs. William T. Whitney. During the latter years of his life he was identified with the Presbyterian Church and was deeply interested in its work. From his home in Seattle, July 20, 1901, a few days after his ninety-third birthday, he was summoned to the larger service.

He was married August 11, 1842, to Achsah Fidelia Hurd of Bridport, Vt., who with one daughter survives him.

Mr. Hurd occupied an honorable place among that noble company of men of whose work President Roosevelt has so recently spoken these golden words:

"Without it the conquest of this continent would have had little but an animal side. Without it the pioneer's fierce and rude virtues and sombre faults would have been left unlit by the flames of pure and loving aspiration. Without it the life of this country would have been a life of inconceivably hard and barren materialism. Because of it deep beneath and through the national character there runs the power of firm adherence to a lofty ideal upon which the safety of the nation will ultimately depend. Honor, thrice honor, to those who for three generations, during the period of this people's great expansion, have seen that the force of the living truth expanded as the nation expanded. They bore the burden and heat of the day, they toiled obscurely and died unknown, that we might come into a glorious heritage."

One of his family writes of him in these words: "I would like to tell you how much he thought of all his college associations; looking anxiously for the '*Hartford Seminary Record*,' and reading it as long as he could read at all, these memories were a constant joy to him during his declining years."

Hiram Day, son of Adonijah and Elizabeth Marvin Day, was born in Burlington, N. Y., April 6, 1813. He was graduated from the Oneida Institute (Whitesborough, N. Y.), in 1839, and from the Theological Institute of Connecticut in 1842. He was ordained and installed at South Cornwall, Conn., Feb. 29, 1844, serving the church there till Oct. 9, 1848. The following year he supplied at West Hartland, and the next year at Simsbury.

Installed pastor at Stafford Springs April 30, 1851, he remained there four years. From May 5, 1857, to March 30, 1859, he served as pastor of the church at North Manchester. From North Manchester he went to Northbridge, Mass., serving the church there as pastor for about two years. From 1862 to 1866

he resided in East Hartford, Conn. Called to Windham, Conn., he was installed pastor May 23, 1866, continuing in the work there till March 24, 1869. From Windham he went to Thorn-dike, Mass., where for about a year he was a stated supply. From March 6, 1870, to April 30, 1877, he was pastor of the church at Chatham, Mass. From Chatham he removed to Chicago, where for several years he was connected with the "Advance," giving his special attention to the preparation of the notes on the Sunday-school lessons. From Chicago he went to Glencoe, Ill., where he served the church for a time as pastor, and where, full of years devoted to the Kingdom of God, the call to the larger service came to him June 22, 1901.

He was married May 17, 1844, to Emily Lincoln Foster of Petersham, Mass., who died in 1891 at the age of 84. Of the four children born to them one only, Arthur H. Day of Glencoe, Ill., survives them.

Hiram Nicholas Gates, son of Isaac Palmer and Sarah McFarland Gates, was born in Fowler, N. Y., May 31, 1820. He was graduated from Union College in 1846, and from the Theological Institute of Connecticut in 1850. Ordained as a home missionary August 8, 1850, at East Windsor Hill, he at once began work in Iowa, where for the next twelve years he labored most of the time. Returning to Connecticut in 1863 he was installed pastor of the church in Barkhamsted, which he served for three years. From Barkhamsted he removed to Northfield, where, as acting pastor, he labored for five years. In 1872 his great interest in home missions led him to accept the office of general missionary to northern Minnesota, which position he held for two years, resigning at the end of that time to accept the position of Superintendent of Missions in Nebraska.

For seven years he carried forward this important work, resigning to accept a missionary pastorate in David City, where he remained two years. Returning East he made his home in West Hartland, Conn., supplying the church there from 1884 to 1886. In 1889 he removed to Medford, Mass., remaining there till his death, which occurred Feb. 7, 1901.

He was married Sept. 15, 1846, to Mary Chaney of Unadilla Forks, N. Y., who died Sept. 23, 1890.

Mr. Gates belonged to the goodly company of men of great faith, heroic temper, and aggressive spirit, who have done so much to impress our civilization with the spirit of Jesus and the ideals and principles of the gospel.

Franklin Bradley Doe, son of Jacob and Lydia Harding Doe, was born in Highgate (Swanton), Vt., Dec. 5, 1826. He was prepared for college in private schools in Lowell, Mass., and was graduated from Amherst College in 1851. He spent one year as a student in the Theological Institute of Connecticut, and two years in Bangor Seminary, graduating from the latter institution in the class of 1854. He was ordained at Lancaster, Mass., Oct. 19, 1854, and served the church there four years. Called from Lancaster to Appleton, Wis., in the autumn of 1868 he remained there in arduous pastoral service for ten years, when he responded to the call of the wider field and for twenty-five years was the efficient Superintendent of the American Home Missionary Society in Wisconsin. He subsequently served ten years as Superintendent of Home Missions in Texas, Arkansas, Missouri, and Oklahoma. Returning to Wisconsin in 1893 he supplied different churches, filling vacancies from three months to one year.

He was married August 31, 1854, to Mary Agnes, daughter of Thomas and Jennie Carter Beecroft of Bangor, Me. Of this union five children were born, three of whom survive him.

The summons to leave the earthly tabernacle in which this man of God had served the Master long and well came at his home in Ashland, Wis., May 23, 1901.

Hiram Brainerd Putnam, the son of Ebenezer and Betsey Cross Putnam, was born in Danvers, Mass., Jan. 27, 1840. He was fitted for college at the Holten High School, Danvers, and was graduated at Amherst in 1861, and at East Windsor Hill in 1865. The interval between his college and seminary studies was spent in teaching.

He was ordained at Concord, N. H., Oct., 1868, and served the church in West Concord five years. Dec. 31, 1873, he was installed pastor of the Tabernacle Church, Salem, Mass., but was obliged at the end of three years on account of ill health to relinquish this fruitful and important field.

Regaining his health, he served the church in Charlotte, Vt., from 1878 to 1881, and from 1882 to 1884 he was acting pastor of the College Street Church, Burlington, Vt. Failing health again compelled a cessation of his ministerial labors. In 1885, after a year's rest, he was called to the pastorate of the Central Church in Derry, N. H., where he remained in active and joyful service to the end of his life.

On Sept. 22, 1901, at the age of 61 years, 8 months, and 25 days, he finished his earthly course.

Mr. Putnam was a man of unusual gifts and was greatly beloved by his people, whom he served with unstinted devotion. The principal of Pinkerton Academy, of which institution he was a trustee and many of whose students were under his pastoral care, testifies that in uniform excellence of preparation, in definiteness of thinking, and in clearness and simplicity of diction, Mr. Putnam's pulpit service surpassed that of such noted preachers he had heard.

Holly Hunt Avery, the son of Stephen B. and Mary Thayer Avery, was born April 1, 1858, in Unadilla, Neb.; graduated at Doane College in 1882, and spent two years at Hartford Seminary in the class of 1887. The completion of his Seminary course was prevented by ill health.

He was ordained at Almena, Kans., in 1888, remaining in the work there for one year. He was subsequently pastor at St. Francis, Kansas, for three years and at Steele City, Neb., for seven years. In 1893 his ill health, with which he had struggled during his Seminary course and active ministry, culminated in total blindness, but at the urgent request of his people he continued his ministerial work with marked fidelity and increasing usefulness to the end of his life.

He died of Bright's disease Sept. 2, 1901, aged 43 years, 5 months, and 1 day.

Mr. Avery, who belonged to the latter days of our Seminary life, is remembered by some of us as a man of genuine worth, quiet and unostentatious in manner, who lived in fellowship with Christ, and rejoiced in his high calling as a minister of the gospel.

Allen Hastings, son of Frederick Herring and Loraine King Hastings, was born in Nassau, N. Y., Feb. 10, 1864; was graduated from Amherst College in 1884; spent the two years following his graduation in Texas and Arizona in outdoor life in pursuit of health; was graduated from Hartford Theological Seminary in 1889. During the summer of 1889 he supplied the churches in Marshfield and Whitneyville, Me.; served as assistant pastor in Plymouth Church, Milwaukee, Wis., during the year 1890; ordained and installed pastor of the Plymouth Church, St. Louis, Mo., Jan. 31, 1891, and served the church and the city with conspicuous ability and energy for four years and a half, when poor health necessitated a change of climate. Removing to California he was installed pastor of the churches in Bloomington and Rialto, Jan. 29, 1896, and continued his labors for a year, at the end of which time he resigned to accept

the pastorate of the Lake Avenue Church, then recently organized at Pasadena, where he remained for about two years. From Pasadena he went to Ontario, where he was installed pastor May 1, 1899. His manly struggle in a losing battle continued till the following October, when his rapidly declining health compelled his resignation. He died of consumption Sept. 5, 1901, aged 37 years, 6 months, and 26 days.

He was married Sept. 13, 1892, to Mary Stone Longfellow, who, with six children, survives him.

Mr. Hastings was a man of fine spirit, rare ability, and great energy. His long and manly struggle with a disease that at length cut him down in the prime of his manhood is a luminous testimony to the reality and power of his Christian faith.

George S. Dodge, '72, who has been in charge of the Immanuel Church in Worcester, Mass., for the past nine years, has accepted a call to Boylston Center in the same state.

After a year's work at East Canaan, Conn., Charles W. Hanna, '78, has been invited to become permanent pastor. He was installed on July 2.

Henry H. Kelsey, '79, has been granted a three months' leave of absence from his church in Hartford. He sailed with Mrs. Kelsey for England early in June, expecting to spend some time in Scotland, and then to tour in England and Belgium.

The Commencement address at Fisk University this year was given by Dwight M. Pratt, '80, of Cincinnati, O. Dr. S. G. Barnes, '92, who leaves the University this year, is to supply at Scarboro, Me., for the summer.

Stephen A. Norton, '81, who for eight years has been pastor at San Diego, Cal., was installed at the historic First Church of Woburn, Mass., on June 10.

William W. Sleeper, '81, was installed over the church at Wellesley, Mass., on May 13, Professor Jacobus preaching the sermon.

Hermon P. Fisher, '83, reports that during the past year he has conducted a series of half-hour talks for the young people of his church at Crookston, Minn., upon Interesting Periods of Church History. Mr. Fisher spends part of his vacation in Hartford and New Haven.

William A. Bartlett, '85, of Chicago, gave the baccalaureate sermon at Fargo College. Dr. Bartlett's first year at Chicago closes with fine indications of success.

At its May communion the First Church of Appleton, Wis., where Frederick T. Rouse, '86, is pastor, received 163 new members, all but ten by profession, this large accession being due to specially careful work in the Sunday-school, and to continued evangelistic services.

The *Congregationalist* gives special attention in its issue for July 5 to the much-neglected subject of Open-air Preaching, upon which Edwin H. Byington, '87, of Beverly, Mass., is our leading specialist in America. Mr. Byington contributes a brief article to the number.

Henry L. Bailey, '89, of Longmeadow, Mass., calls attention sharply in the *Congregationalist* for May 31 to the carelessness with which too many church clerks, and pastors too, treat the auditing of their annual statistics. It is startling to be told that last year nearly 5,000 names of persons "vanished into thin air" from our rolls, and that over 26,000 have thus disappeared from view during the last nine years.

Morris W. Morse, '90, after a year at Fairhaven, Wash., has accepted a call to Pleasant Valley and Ferndale in the same state—the latter of which was included in his former field.

The church at West Torrington, Conn., where Thomas C. Richards, '90, is pastor, is supplied during July by Professor Geer, '90.

Richard Wright, '90, was recently obliged to intermit his work because of an attack of appendicitis, from which he is making a good recovery. He is now abroad for a short trip, and during his absence his place at Newburyport, Mass., is filled by Professor Livingston, '91.

The close of the eleventh year of Ellsworth W. Phillips', '91, pastorate in the Hope Church of Worcester, Mass., was signalized by the extinction of the debt of the church. The membership is now almost 250. Mr. Phillips contributes a forcible article to the *Congregationalist* for May 3 on Worcester's Welcome Mission.

Ernest R. Latham, '92, who has been the Chaplain of the State Prison at Wethersfield, Conn., for the last few years, has accepted a call to the important church at Alpena, Mich., and has begun work there.

Rebecca Corwin, '93, who was for several years at Mt. Holyoke College, and who has recently been the holder of a special fellowship at Chicago University, has just been appointed again to a fellowship there, thus opening the way for work in Arabic, in which she is greatly interested.

Word has been received recently from Hannah J. Gilson, '93, that in March she was transferred from her post at Mt. Silinda in East Africa to Malsetter, some seventy miles to the north, where she is to conduct a school. She speaks interestingly of the difficulties of the journey and of the prospects of work in her new field, where she will have many helpful surroundings.

Edwin W. Bishop, '97, has recently declined a call to remove from Concord, N. H., to Grand Rapids, Mich. Mr. Bishop preached the annual sermon before the New Hampshire Association in May.

Edwin C. Gillette, '97, has recently removed from Southfield, Mass., to North Canaan, Conn. Mr. Gillette was married on July 9 to Miss Jean Gardner of Talcottville, Conn.

June 4 the church in Kensington, Conn., of which A. F. Travis, '97, is pastor, dedicated with appropriate services a new parish house which had just been completed.

In June two churches in the vicinity of Hartford held celebrations of special importance not only to them but to Hartford Seminary. The church in East Hartford, where William B. Tuthill, '97, is now pastor, observed the two hundredth anniversary of its founding, and a little later that at East Windsor, where William F. English, '85, is pastor, followed with the celebration of its one hundred and fiftieth anniversary, which was also the centennial of the erection of its church building. The Seminary has long had peculiar ties to both these churches, and was represented in one case by Professor Jacobus, and in the other by Professor Geer, '90, who was Mr. English's predecessor.

Jesse Buswell, '98, who has recently resigned his charge at Pecatonica, Ill., was married on April 16 to Miss Jennie Bull of that place.

Arthur H. Pingree, '98, who has been doing faithful work at Pigeon Cove, Mass., for the past four years, has accepted a call to Norwood in the same state.

We have received from the church at Stafford Springs, Conn., an interesting pamphlet giving in full the pastor's report for the past year, the reports of the treasurer and clerk, and a full roll of the membership. There are many signs of the enterprising and efficient service of the pastor, Edmund A. Burnham, '00.

Charles A. Downs, '00, who went to Michigan City, N. D., immediately after his graduation, has accepted a call to take charge of the churches at Little Rock, Iowa, and Ellsworth, Minn.

On June 11 John M. Trout, '00, and Edith W. Leavitt, '00, were married at the latter's home at Melrose Highlands, Mass.

In the class of 1902, we note that E. G. Crowdis has accepted a call to the Central Church in South Bend, Ind., entering on his work in the fall; that Charles R. Fisher was ordained to evangelistic work for Sunday-schools at Oswego Falls, N. Y., on June 6; that Edward D. Gaylord was ordained and installed at Charlemont, Mass., on June 18, Professor Merriam preaching the sermon, and Lyman Whiting, '42, participating; that George B. Hawkes is already at work at Canton, S. D.; and that John L. Thurston is to be one of the force of the new Yale Mission in China — in connection with the organization and support of which, by the way, Arthur C. Williams (spec. '92) is to be specially active.

Late in April a new church was formally organized at Wilson Station, near Hartford, where for several years students of the Seminary have done good work, and where for the past year George W. Owen, '03, has been in charge. The enterprise starts with over thirty members and a comfortable chapel moved a few months ago from Rainbow.

Seminary Annals.

ROWLAND SWIFT.

Hartford Seminary has been sorely bereaved within the last few years by the loss of several of its most useful and esteemed Trustees. To the list of deaths in only five years, which includes the names of J. W. Allen, Jeremiah Taylor, E. B. Gillett, J. F. Morris, W. F. Day, Rodney Dennis, Thomas Duncan, E. B. Webb, and A. C. Thompson, there is now added that of Rowland Swift of Hartford, who died on June 13, after a very brief illness. Mr. Swift had been a faithful and zealous member of the Board since 1868, serving almost continuously on its Executive Committee and proving especially valuable as a financial adviser. He was deeply interested in the policy and welfare of the institution, and took a prominent part in all the discussions which culminated in its present significant expansion. His counsel and his enthusiasm will be sorely missed by all his colleagues in the Board.

His relations to the members of the Faculty were always singularly cordial and kindly, and his courtesy and urbanity will not soon be forgotten. There was in him a remarkable combination of beautiful traits. His mind was keen and alert, turning eagerly to many topics outside of the world of business in which his life was mainly spent. His interest in natural history, in politics, in civic improvements, in the various enterprises of the church, especially the Sunday-school and the work of foreign missions, not to speak of other matters, was well known and most beautiful to watch. His affections were loyal and steady, and manifested in incessant deeds of kindness. His faith was vigorous and rested on intelligent study and reflection as well as on a genuine heart-experience. He could always be counted on to support with zeal whatever made for truth, for goodness and for happiness. About all that he did and said there played a beautiful light of poetic grace that marked him as a man of unusually delicate and refined quality. His going from us is therefore a loss that must long continue to be a personal bereavement, tempered only by a sense of how precious is the memory he left of a good life earnestly and faithfully lived.

CAREW LECTURES.

On Wednesday evening, May 14, Rev. William Garrett Horder of Ealing, England, author of "The Poet's Bible" and "The Hymn Lover," gave the first of two lectures upon the evolution of English hymnody. The lecturer honored Dr. Isaac Watts as the true founder of English hymnody. His victory over the singing of metrical psalms was slow but complete. Next to him is Charles Wesley, who stood to the Methodist Church as Watts stood to the Independents. Watts was Calvinistic, Wesley Arminian. These two pioneers were followed by a long series of dull, prosaic, and didactic hymns, William Cowper being the only significant name of the period. To Bishop Heber is owed the beginning of better days. He realized that the touch of poetry is vital to hymns. In the first quarter of the 19th century the editors of hymns, Heber, Montgomery, and Condor, become a potent factor in hymnody. The Oxford movement caused a look backward to the hymns of all ages, many of which were translated by Keble and Newman. The western church hymns were clear-cut, cold, and brief, like the statues which the church used in its worship; those of the eastern church were picturesque, devotional, and sensual, as the pictures of their worship. In the last half of the present century came the greatest achievements in hymnody in the English and American hymns. In the later period the Episcopal Church has been most productive. Among its writers are to be noted Keble, Newman, Faber, Dr. Howe, Ellerton, Mrs. Alexander, and Miss Havergal. Nor is the canon of hymns yet closed; souls are still to speak in verse.

In his second lecture, Friday evening, May 16, Mr. Horder reviewed some of the modern hymnists whose hymns give expression to the joys and sorrows of common life from a religious point of view. Thomas Lynch, Francis Palgrave, George Macdonald, the Wordsworthian hymnist, and Dr. George Mathewson, the blind preacher of Edinburgh, who wrote "O Love that will not let me go", illustrate this tendency in England. America has helped on the modern movement, but unfortunately she is not known in England by her best. Too often she is known there by hymns of the revival type. Harvard University has been a nest of singing birds and has sent out strains that voice our best spiritual positions. To men of a poetic turn of mind, the view of things taken by John Calvin has always been distressing; where his influence has been strong, poetry, like other forms of art, has not flourished. The severity of New England theology was unbearable to men of the stuff of which poets are

made. John Pierpont opens the list of great American hymnists. William Cullen Bryant has given us many of the finest hymns in the language. Dr. Holmes's "Lord of all being" and "O love divine that stooped to share" will live long. Dr. Sears's "It came upon the midnight clear" and Bishop Brooks's "O little town of Bethlehem" are good enough for any Christmas without a sermon. Whittier is the best-beloved poet of America across the Atlantic. Dr. Ray Palmer and Mrs. Harriet Beecher Stowe and Lucy Larcom are also great favorites.

Two criticisms are to be made of America. Though she has produced many fine hymns, little has been done in the kindred art of tune writing. Again, in many American books the length of hymns is reduced to certain fixed proportions. It would be better to shorten the sermon than some great hymns.

In olden times hymns were vehicles of doctrine. Now we see that theology should be in hymns as it is in the Psalms, suffused with emotion in lyrical, not dogmatic, form. Modern hymns are criticised for being subjective rather than objective, but in its proper place this subjectivity is the glory of modern hymnody. No verse is too good to lay on the altar of the Highest.

During the latter part of April Dr. James L. Barton, secretary of the American Board, delivered a series of three lectures on "Missionary Organization in the Foreign Field."

Rev. Dr. Albert E. Dunning, editor of the "Congregationalist" and secretary of the international Sunday-school lesson committee, in April delivered a series of interesting and well-attended lectures on "The Teaching Function of the Church." The subjects were as follows: "The Church as a School," "The Text-book and its Uses," "The Teacher in the Church School," "The Pastor in the Church School," and "The Master and His Disciples." An informal discussion hour with the students added greatly to the pleasure and profit of the course of lectures.

The successful close of the baseball season shows the hard work and the spirit the men have put into the team. They administered two defeats to Yale Divinity School.

Dr. W. A. P. Martin, recently appointed foreign adviser to Viceroy Chang Chih Tung, spoke on the missionary situation in China, and held a conference with the Mission Band.

On Monday evening, May 19, Professor Pratt gave a reception to the Senior class, to meet the members of the Faculty.

The last communion service of the year was held in the chapel Friday, May 23.

Professor Merriam entertained the members of the Senior Class at his home on the Friday evening before the close of the Seminary year.

Professor Pratt conducted a song service in the Chapel on Sunday morning, April 13, at which hymns of the Easter season were sung.

April 15 John V. Farwell of Chicago addressed the students at the morning chapel hour.

April 1 Professor Samuel Ives Curtiss of Chicago Theological Seminary delivered a lecture in Chapel on "Survivals of Primitive Semitic Religion in Modern Syria."

THE SIXTY-EIGHTH ANNIVERSARY.

The exercises of Anniversary week opened with the chapel service on Monday morning, May 26, led by Professor Mitchell. The Annual Oral Examinations began at 9.30 with the examination of the Middle Class, by Professor Beardslee, in Biblical Dogmatics. The examinations of the other classes were: Junior Class in Greek Exegesis, by Professor Jacobus, Monday, at 2.30; Senior Class in Pastoral Care, by Professor Merriam, Tuesday; at 9.30.

ADDRESS BEFORE THE ALUMNI AND PASTORAL UNION.

Monday evening the address before the Pastoral Union and Alumni was delivered by Rev. G. Campbell Morgan to an enthusiastic audience which crowded the chapel and both the adjoining rooms. Professor Jacobus, as Acting President, presided, made the opening prayer, and read from the Second Epistle to Timothy, the fourth chapter. The theme of the evening was "New Testament Preaching," and was presented under four chief divisions—The Importance of Preaching, The Nature of New Testament Preaching, The Method of New Testament Preaching, The Applicability of the Principles Derived from the Study of New Testament Preaching to the Present Time.

I. The Importance of Preaching. Its importance must be upheld chiefly against criticisms of it from within the church. To those outside it is "foolishness." There are tendencies to undervalue preaching. It is said that the sermon should be shortened in the interests of "worship." But true preaching is really worship. The central act of worship is the delivery and hearing of the word of God. Second, it is said that the minister must devote so much time to administration that he has not

opportunity to exalt the sermon. The church must be organized fully and efficiently and the minister must keep his hand on all the organizations of the church and be vitally interested in all. But if the pulpit is sacrificed to these they must be reduced in number. The minister must keep sacred the study hours and must employ them with intensest energy. Third, it is urged that the press makes the pulpit unnecessary. But the pulpit and the press are distinct in their work. The pulpit is a message plus a man. Its power is not simply in the message but in the message made dynamic by the personality. History abundantly demonstrates that the initiative of great movements is due to this combination. The pulpit will always be needed, we cannot get beyond preaching or find for it an adequate substitute.

II. The Nature of New Testament Preaching. The word "preach" is used in the New Testament to translate eight different Greek words. Two of these are principal, the others are incidental. One of these words means the proclaiming of an evangel—a message of good news; the other signifies the authoritative deliverance of truth. We would ask then the first intention of preaching as expressed in these two words; their relative value; and therefrom derive the meaning of preaching in the New Testament. The first word then in its original intention means the annunciation of good tidings. It carries with it the note of hope, of optimism. The dominant note of preaching must be hope. The dark is there and must be presented, but only that the light may be thrown into fuller relief against it. The preacher should be continually "rejoicing in hope."

The second word carries the idea of a public proclamation. The emphasis is on publicity and authority. The message should be spoken to the crowds and spoken without doubt. Certainty, authority, urgency should be its characteristics. When you cannot speak with certainty, keep still. This does not mean that a man should be ignorantly dogmatic, nor that there may not, should not, be questions that he has not settled and for the answer to which he is earnestly striving. But in the pulpit the man is to speak forth the certainties, not debate the doubts.

Respecting the relative value of these words. The evangel is made necessary by the need of the people; it is made possible by the grace of God. Behind the preaching of Christ and the apostles is the recognition of man's need of pardon, purity, power. For these needs the grace of God gave a perfect provision. Back of the herald announcing this need and this grace is both the authority of the throne, and the urgency of a great claim.

These words reveal the preacher's true position. He is God's messenger from God. Hence he must have his message directly from God. It is not enough to tell what God once said to men, the message must be made living. For the interpretation of an inspired message there must be an inspired man. There must be not only mental resoluteness; but spiritual love. The minister must be fearless in the delivery of his message, even though the way be rough. The minister must also deliver his message with compassionate grace, there must be in it the wooing and winning note of love.

III. The Method of New Testament Preaching. It is to be noted that in New Testament preaching creed and conduct, doctrine and duty, truth and triumph are always connected. To separate them is to make flowers of wax with no living principle in them. You cannot produce conduct without creed any more than you can produce a tulip blossom without a bulb. In the preaching of Christ, in that of Paul, conduct, duty, triumph are never disassociated from creed, doctrine, truth. The preaching of the New Testament recognizes and emphasizes both the power and the peril of the human will. Consequently, there always appear in New Testament preaching three elements: the enunciation of the truth, the application of it to those present, the appeal to the will.

IV. The question now comes, have these principles of New Testament preaching, thus derived from its nature and method, ceased to be valid? Has the New Testament become effete?

In the first place there can be no change in essential ideas; first, because man's need is just what it was. Man is the same now that history has always revealed him to be except in accidents. There is no upward movement in the character of man during the nineteenth century except where man has been touched by the cross. However you phrase the thought, sin is the great permanent fact. Second, God's grace is as full as ever to grant forgiveness. It is still providing absolution on the basis of eternal justice. It still provides a new dynamic by which man may master the things that have mastered man. There is still no other name by which man can be saved, and that name is still all-powerful.

Such being the case the duty of the minister at the present time is clear. There must be in modern preaching the enunciation of truth. Preach that of which you are assured. Give men bread, not polished slabs of stony doubt. Apply the truth to the age in which you live. For this you must know your age, you must be in it and feel the throb of its life. Appeal to men. The element of appeal seems to be lacking in modern sermons.

Preaching lacks the "thou art the man." The will is the citadel of man to be captured, the intellect and the emotions are the avenues to it.

As to method of preaching there is no absolute rule, but hard strenuous preparation is absolutely essential. The preacher has no right not to work on his sermon. Moreover in the sermon there should be systematic statement, perhaps best in precisely enumerated rubrics, but it should never be lacking. If then a man is able to give himself to free delivery, unhampered by manuscript, so much the better. But the man must make the method, not the method the man.

ALUMNI DAY.

Morning prayers were led by Rev. G. W. Winch of Holyoke, Mass., and the remainder of the morning was occupied with the examination of the Senior Class in Pastoral Care. At noon the Annual Alumni Prayer Meeting was held, being led, as customarily, by the acting president of the institution. The account of the Transfiguration was read, leading to the presentation as the theme for the meeting of The Need of Spiritual Power for Effective Service. Remarks were made by Messrs. Southgate, Campbell, Lane, Makepeace, Dyer, and Brewer, and Messrs. Greene, Woodman, and Mather led in prayer. The meeting brought a strong uplift.

In the afternoon at 2.30 was held the Annual Meeting of the Alumni Association, F. W. Greene of Middletown, the president of the Association, being in the chair. After the reports of the secretary and treasurer Messrs. Tait, Geer, and Bailey were appointed a committee on nomination. They later brought in nominations of the following officers, who were elected: President, F. W. English of East Windsor; Vice-President, H. C. Adams of Danvers, Mass.; Secretary-Treasurer, T. C. Richards of West Torrington; Executive Committee, L. S. Crawford of Portland, D. B. Hubbard of Middletown, C. H. Smith of Plymouth. Reports were made from the neighboring Alumni Associations, Austin Hazen speaking for Connecticut, L. S. Crawford for western Massachusetts, H. C. Alvord for eastern New England. Professor Porter of Yale, who, with Professor Walker, was present, was felicitously introduced as representing the most recent of the Hartford Alumni Associations. He spoke pleasantly of his one year as a student in Hartford Seminary and brought the friendly greetings of the Yale Divinity School. Professor Mitchell reported on the Alumni Fund for Student Aid, and Professors Jacobus and Gillett reported on

the Seminary. The Necrology, which is elsewhere printed in full, was read, after which the formal discussion of the afternoon was taken up.

The theme for the day was Requirements for Church Membership, and its discussion was opened by G. W. Winch. He remarked that the theme really reduced itself to this, What is really essential as a condition for church membership? The candidate for church membership should show first of all a real spiritual life. To this all would agree, the question being really as to what are to be considered credible evidences of it. In judging this the element of time must be considered. There must be time for the development of a spiritual life. How much this time element is to be considered will depend largely on earlier environment. The purpose of life which is manifested is another determinant. One cannot judge simply by what is looked back to, but must consider the purposes manifest as an index of the spiritual life. The candidate should also show that a belief in Christ has been formative in his character and dominant in conduct. As to the element of age in determining church membership, it must be said that it cannot be definitely fixed, but it is obvious that it must exist. The home life will do much to determine this. As to assent to credal statements, it is to be recognized that the church ought to have a creed as indicating where it stands, and as furnishing a basis for catechetical instruction. On the other hand we ought not to make assent to a creed a matter of difficulty to those who show the spirit of Christ, and manifest a Christian life. Candidates for membership in a Congregational church ought to be in sympathy with the Congregational ways and methods. A man might find the environment and spirit of the fellowship in some other denomination more conducive to his spiritual life. In such a case he would better join a church of that other denomination.

G. W. Fiske of South Hadley Falls spoke in general accord with Mr. Winch. He urged that the emphasis be shifted from a test of past religious experience to a test of present and future purpose. As to the credal test, he would hold to the church creed as indicating its theological position, but would expect of those admitted to the church only participation in a covenant of Christian living. As to methods of testing fitness for membership he objected to the formal examination by the Church Committee as lacking scriptural warrant, and as by its very formality defeating its own purpose of ascertaining the real spiritual state of the one examined. He recommended the use of a carefully drawn blank which the applicant for membership should fill out, and on the basis of which individual friendly inquiry should

be made, which should be reported to the committee as a basis for action. One great difficulty has been that the whole question is usually discussed solely from the point of view of the church rather than from the juster point of view of the applicant. Much also can be accomplished by means of catechetical classes.

In the open discussion that followed Professor Walker threw historical light on how the present method originated, President McLean of Pacific Seminary accented the importance of laying stress on the things essentially Christian, rather than on those more transitory, and additional remarks were made by Messrs. Andrews, Richards, Rhoades, and Dyer.

About two hundred Alumni and invited guests sat down to the dinner served at six o'clock in the Case Memorial Library. The speaking was even exceptionally good and the whole occasion breathed the atmosphere of faith, hope, and love. Rev. H. H. Kelsey of Hartford presided, Professor Jacobus spoke in the place of President Hartranft, Rev. Chas. M. Southgate represented the Trustees, Rev. D. W. Howell brought the greetings of the city pastors, President McLean and Professor Porter extended the fellowship of Pacific Seminary and Yale Divinity School respectively, President Smith was the bearer of the neighborly felicitations of Trinity College, President Reed of the Bible Normal College spoke for the affiliated institution across the street, Mr. Louis R. Cheney had friendly words to say from the business men of Hartford, Rev. Chas. S. Lane of Mt. Vernon, N. Y., represented the Alumni, and Mr. J. L. French of the Graduating Class expressed the appreciative loyalty of his classmates.

GRADUATION DAY.

After the Morning Prayers led by Dr. Willard Scott, the Ivy Exercises of the graduating class were held. Rain made it impossible to hold them out of doors, and the ivy was accordingly symbolically planted in the chapel. The Oration by Mr. Woodman and the Poem by Mr. Crowdis were both excellent and were printed in the Anniversary Number of the *Student Quarterly*.

The Annual Meeting of the Pastoral Union was held at half past two. Beyond the regular routine business the only item of especial interest was the report of the committee to which was last year referred the memorial of the Alumni Association respecting the addition of an interpretative clause to the requirement for subscription to the creed of the Pastoral Union. The committee, after reciting certain facts respecting the organiza-

tion and history of the Pastoral Union, all of which indicated that the form of subscription has always been a liberal one and left to individual interpretation, recommended that no change be made. The report was adopted without dissent.

On nomination of the Business Committee the following were elected Trustees:

For three years — Rev. Asher Anderson, Boston, Mass.; Rev. Frederick W. Greene, Middletown, Conn.; Rev. Russell T. Hall, D.D., New Britain, Conn.; Rev. Rockwell Harmon Potter, Hartford, Conn.; Hon. George E. Barstow, Providence, R. I.; Lyman B. Brainerd, Hartford, Conn.; Herbert Knox Smith, Esq., Hartford, Conn.; Edward A. Studley, Boston, Mass.; Rowland Swift, Hartford, Conn.; for one year, to fill vacancy — Louis R. Cheney, Hartford, Conn.

The Nominating Committee reported the following officers, who were elected: Moderator, Rev. Frank S. Brewer, New Hartford, Conn.; Scribe, Rev. Austin Gardner, Ashford, Conn.; Recording Secretary, Prof. Edward E. Nourse, Hartford, Conn.; Business Committee, Rev. W. B. Tuthill, Rev. E. N. Hardy, Rev. Russell T. Hall, D.D.; Examining Committee for two years, Rev. F. L. Goodspeed, Ph.D., Rev. D. B. Hubbard, Rev. F. P. Bacheler, Rev. Wallace Nutting, D.D., Rev. J. G. Johnson, D.D. Rev. T. C. Richards was nominated Secretary of the Committee.

Notice was given of a change of the rules, whereby the Moderator for the next year should be elected at each annual meeting. The report of the Examining Committee was presented and was followed by comment from different members of the Committee.

In the evening at eight o'clock were held the Graduation Exercises. A special liturgical service had been prepared for the occasion. The address of the evening was by President Henry Hopkins, D.D., of Williams College. His theme was "One Essential Requisite of the Christian Ministry," and his thought centered in the words to Timothy (I Tim. 5: 7), "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." The address was a splendid appeal in view of the need of the present time for a Christian optimism, courageous, energetic, efficient through the power that comes with love and that works through love. The materialistic agnosticism of the day makes pervasive an atmosphere of pessimism. This must be overmatched by a courageous enthusiasm. Christ himself and all the great preachers who have molded the thought and carried forward the work of the Christian Church have been potent through this courage. This is

the importunate and the enkindling message to the minister of this century. After the conferring of the degrees Professor Jacobus addressed the graduating Class, holding up to them the life which should always rejoice in the duty and privilege of ministering, not of being ministered unto. Such a ministry must be a ministry of spiritual intensiveness which sees the Father's vision of souls won to the service of God. It must be a ministry of spiritual extensiveness which sees the whole world as that to which men are to minister and which they are to strive to mold into the kingdom of Jesus Christ.

The following prizes were announced: The William Thompson Prize in Hebrew, awarded to Richard S. T. Emrich of the Junior Class; the Hartranft Prize in Evangelistic Theology, awarded to Charles M. Woodman of the Senior Class; the Senior Greek Prize, awarded to Edward D. Gaylord. The Turretin Prize in Ecclesiastical Latin, awarded to Lilla F. Morse of the Senior Class. The John S. Welles Fellowship for two years of foreign study, awarded to James L. French of the Senior Class.

Certificates of graduation were given to Edward G. Crowdis, Montie J. B. Fuller, Lazarus K. Mavromantes, Howard C. Meserve, Ernest G. Toan, Albin R. Zink.

The degree of B.D. was conferred on William F. Bissell, Charles R. Fisher, James L. French, John P. Garfield, Edward D. Gaylord, George B. Hawkes, Elmer E. S. Johnson, Thomas B. Lillard, Theodor J. Merten, Lilla Frances Morse, Julia French Owen, Emily A. Reeve, Alexander Siegenthaler, Telesphore Taisne, John L. Thurston, William L. Wilkenson, Charles M. Woodman.

The degree of B.R.P. was conferred on Lillie Miller.

The degree of S.T.M. was conferred on Mardiros H. Ananian and Harris L. Latham.

The degree of Ph.D. was conferred on Samuel Simpson.

The presence of President Hartranft was greatly missed throughout the week, and many were the references to him, full of love and loyal admiration, in both the public addresses and in private conversation. He is not expected to return until late next year, and will therefore be unable to give his courses in full. Arrangements have been made with Professor Wm. Douglas Mackenzie of Chicago Theological Seminary to supplement his work by an extended course during the earlier part of next year.

PRELIMINARY ANNOUNCEMENT FOR THE
SIXTY-NINTH YEAR, 1902-1903.

The year will open with a general service in the Seminary Chapel Wednesday evening, September 24. At that time all students are expected to be present, and to have made the needful adjustments of rooms. The fall schedule of class exercises begins Thursday morning. All general inquiries should be addressed to Professor Jacobus.

This Preliminary Announcement is made subject to change in minor details. It is not intended as a substitute for the ANNUAL REGISTER, which should be referred to for fuller information. The groups and lists of courses have been revised and modified in details. The main outline as given in this last REGISTER remains however unchanged.

REGULAR COURSE.

The studies are arranged in two classes—Preliminary Studies and Electives. The former are required of all students, and are considered as prerequisites for further work in the Seminary. At the time of entrance any of these studies may be passed off if by examination or otherwise the student is able to satisfy the faculty of his proficiency in them. The time thus saved can be utilized for free election. The Elective Studies have been so arranged in groups that each group represents the main part of a theological course, the emphasis in each group being, however, on a different topic. Near the close of the first term of junior year each student is required, in consultation with the acting president, to elect one group. This election is expected to indicate the line of his work for the balance of his course. Such election is not however inflexible, and may later be changed with the consent of the faculty. After the group has been elected the professor whose topic is emphatic in that group becomes *Faculty Adviser* for the student, and should be consulted in all further choice of electives and in respect to any modifications in the details of courses in the groups that he may desire to make.

The groups are not designed to prescribe with absolute rigidity the student's future work, but are intended to guide in fixing its direction and co-ordination, and to determine the student's Faculty Adviser.

The minimum number of hours required of each student during his course is 1,170 (exclusive of General Exercises). Of

this number 900 is included in his group, the balance going to Preliminary Studies and free choices, in proportions determined by the number of preliminary studies passed off. Students, the quality of whose work seems to justify it, may increase their total hours to 1,515, making 450 hours above those included in Preliminary Studies and the Group. The courses to fill these hours may be selected from the entire list of electives. The experience of the past year indicates that this method provides to the individual sufficient freedom to adjust himself to the diverse requirements of the modern ministry, and at the same time secures the degree of fixity and guidance requisite for adequate professional training.

SPECIALIZING COURSE.

Courses of one or more years in several or single branches will be arranged by the faculty to meet the wants of ministers who wish to supplement their training, and of any persons who desire to pursue scientific studies in existing departments, or to fit themselves for special Christian work. In the past, courses have been sometimes arranged for those who had received neither a college nor theological training, but who were anxious to fit themselves for some specific religious work in the Sunday-school or elsewhere. The Bible Normal College provides excellent courses designed to meet the needs of just such cases, and the Seminary, therefore, feels itself no longer constrained to undertake such work.

GRADUATE COURSES.

While believing in the desirability of a four-years course in preparation for the ministry, the Seminary has never felt that without decisive modification of the work of the present course of three years it was advisable to present a definite line of fourth-year study. It is presumed that the student wishing to take a fourth year does so because there are certain subjects of special interest to him. Students planning for graduate work are encouraged to confer with the professor in charge of the department where their special interest lies, and with him fourth-year courses can be arranged either wholly or in part from the list of courses appearing in the Register.

In the last *ANNUAL REGISTER* will be found statements as to the privileges, etc., of graduate students, as well as specifications in respect to degrees offered.

MISSIONS COURSE.

A full description of the course in Missions is issued separately, and will be supplied on application. This year there

are added to the list a course of six lectures by Mr. Robert E. Speer of the Presbyterian Board; Dr. F. J. Coffin has been secured to give instruction in the Science and History of Religions, and Mr. Edward W. Capen gives two courses on the Social Aspects of Missions. The courses in general have been more carefully co-ordinated, and will be conducted as regular class exercises, not as popular addresses. It is to be clearly understood that this Missions course is designed for the scientific study of missions, and for specialized preparation of those planning to devote their lives to mission service.

PEDAGOGY.

The removal of the Bible Normal College from Springfield, Mass., to Hartford was accomplished last spring. The institution has secured buildings of its own almost opposite the Seminary on Broad Street. These will next year be used for recitation purposes as well as for dormitories. For full description of its work reference is made to the Annual Year Book. A statement of the courses which will be most useful to theological students is given under the head of "Pedagogy" in this announcement.

SOCIOLOGY.

In addition to the courses printed, to graduate or specializing students, Professor Merriam offers instruction in The Family; Professor Geer will direct courses in the History of Socialism, and The Growth of Cities; and Mr. Capen, in addition to his courses in Social Phases of Missions and in Connecticut Charities, will give instruction in the Economic Aspects of Socialism. Details in respect to work in this department can be secured, as suggested under "graduate courses," by correspondence with the respective professors. Plans are being made for a still wider development of the instruction in this department, which it is hoped may, at least in part, go into operation next year; but it is impossible to make more definite announcement at the present time.

SPECIAL LECTURES.

The absence of President Hartranft in Germany during the larger part of next year has made it seem wise to supplement his work by a course of about forty lectures by Professor William Douglas Mackenzie of Chicago Seminary.

The Carew Lectures this year will be given by Professor Hermann V. Hilprecht, Ph.D., LL.D., on Archæological Work in Assyria and Babylonia. He was expected last winter, but was detained by the fatal illness of his wife.

PRELIMINARY STUDIES

Required of all students at the outset of their course,
unless passed off at the time of entrance.

<i>Prof. Hartranft</i>	<i>Hours</i>
1 Propædæutics, designed to enable new students to find their bearings in Seminary study	J. I 5
2 Outline of Systematic Theology—a general preparatory survey of the fields of Ethics and Dogmatics, with special reference to licensure	J. I 10
<i>Prof. Macdonald</i>	
1 Hebrew I.—elementary grammar, with exercises in reading and writing the language, including only what is absolutely necessary for any use of the Hebrew Bible	J. 1-2 80
<i>Mr. Hartranft</i>	
1 Elementary German—for those who have not studied it	J. I 30
<i>Prof. Nourse</i>	
1 Hebrew History—a general outline	J. I 15
<i>Prof. Gillett</i>	
1 Introduction to Philosophy—indicating briefly the terminology, the chief problems and the chief methods of their solution	J. I 15
<i>Prof. Livingston</i>	
1 Voice-Building I.—practical drill, mostly in half-hour individual lessons, adapted to the student's needs	J. I 10

GROUPS

DEPARTMENT OF PHILOLOGY AND EXEGESIS

GROUP A.

SEMITIC LINGUISTICS emphasized.

<i>Prof. Macdonald</i>	<i>Hrs.</i>	<i>Prof. Nourse</i>	<i>Hrs.</i>
2 Hebrew II.	J. 2-3 30	2 Heb. History, Early	J. 1-2 30
3 Arabic I.	M. 1 30	3 " " Late	J. 2 30
4 Syriac I.	M. 1 30	4 O. T. Theology	J. 3 30
5 Semitic Languages	M. 3 15		
6 Heb. Lit.—Genius	S. 3 15		
7 Arabic II.	S. 2 30		
<i>Prof. Paton</i>	<i>Hrs.</i>	<i>Prof. Mitchell</i>	
4 Intro. Prophetic Bks. M. 3 30		1 N. T. Times I.	J. 1-2 15
7 Messianic Prophecies M. 1 15		3 History to 325	M. 1 30
8 Isaiah	S. 1 15	4 History, 325-600	M. 2 15
10 Assyrian I.	M. 3 30		
<i>Prof. Jacobus</i>			
2 Galatians	J. 3 30		
3 Mark	M. 2 30		

PHILOLOGY AND EXEGESIS CONTINUED.

<i>Prof. Geer</i>	<i>Hrs.</i>	<i>Prof. Merriam</i>	<i>Hrs.</i>
3 Reformation I. . . .	S. 2 15	1 Homiletics I. . . .	M. 2 30
4 The Modern Church I. .	S. 3 15	2 " II. . . .	S. 1-2 30
<i>Prof. Gillett</i>		<i>Prof. Pratt</i>	
2 Historic Apologetics .	J. 1-2 30	1 Public Worship I. . .	S. 1 20
<i>Prof. Beardslee</i>		3 " " II. . . .	S. 1 10
1 Doctrine of God . . .	J. 3 30	5 Psalms	M. 3 30
2 " " Man	M. 1 30		
<i>Prof. Hartranft</i>		<i>Prof. Livingston</i>	
3 Prolegomena	M. 3 15	5 Theology of Poets . .	M. 3 15
4 Theology proper . . .	M. 3 15		
5 " to Soteriology . . .	S. 1 30	<i>Pedagogics</i>	} 100
6 " " Eschatology . . .	S. 2 30	<i>Missions</i>	

GROUP B.

OLD TESTAMENT CRITICISM emphasized.

<i>Prof. Paton</i>	<i>Hrs.</i>		
1 Principles of Criticism .	J. 1 15		
2 Intro. to Pentateuch . .	M. 1 30		
3 " Historical Bks. . . .	J. 2 15		
4 " Prophetical Bks. . .	M. 3 30		
5 " Poetical Bks. . . .	M. 1 15		
6 Hist. of O. T. Literature .	S. 1 30		
7 Messianic Prophecies . .	M. 1 15		
<i>Prof. Macdonald</i>	<i>Hrs.</i>	<i>Prof. Beardslee</i>	<i>Hrs.</i>
2 Hebrew II. . . .	J. 2-3 30	1 Doctrine of God . . .	J. 3 30
5 Semitic Languages . . .	M. 3 15	2 " " Man	M. 1 30
6 Heb. Literary Genius . .	S. 2 15	3 " " Grace	M. 2 30
<i>Prof. Jacobus</i>		<i>Prof. Hartranft</i>	
2 Galatians	J. 3 30	3 Prolegomena	M. 3 15
4 Fourth Gospel	S. 3 15	4 Theology proper . . .	M. 3 15
6 Exegesis Jno. I. . . .	S. 2 15	5 " to Soteriology . .	S. 1 30
8 Intro. to Pauline Epp. .	M. 1 15		
9 " Johannine Lit. . . .	S. 1 10		
<i>Prof. Nourse</i>		<i>Prof. Merriam</i>	
2 Heb. History, Early . .	J. 1-2 30	1 Homiletics I. . . .	M. 2 30
3 " " Late	J. 2 30	2 " II. . . .	S. 1-2 30
4 O. T. Theology	J. 3 30		
<i>Prof. Mitchell</i>		<i>Prof. Pratt</i>	
1 N. T. Times I. . . .	J. 1-2 15	1 Public Worship I. . .	S. 1 20
3 History to 325	M. 1 30	3 " " II. . . .	S. 1 10
7 Nicene Christology . . .	M. 2 15	5 Psalms	M. 3 30
<i>Prof. Geer</i>		<i>Prof. Livingston</i>	
3 Reformation I. . . .	S. 2 15	5 Theology of Poets . .	M. 3 15
4 The Modern Church I. .	S. 3 15		
<i>Prof. Gillett</i>		<i>Pedagogics</i>	} 100
4 Philosophy of Rel. . . .	M. 1 30	<i>Missions</i>	

PHILOLOGY AND EXEGESIS CONTINUED.

GROUP C.

NEW TESTAMENT EXEGESIS emphasized.

<i>Prof. Jacobus</i>	<i>Hrs.</i>
1 Romans . . .	M. 1 20
2 Galatians . . .	J. 3 30
3 Mark . . .	M. 2 30
4 Fourth Gospel . . .	S. 3 15
8 Intro. to Pauline Epp.	M. 1 15
9 " Johannine Lit.	S. 1 10
10 Synoptic Problem .	M. 1 15
11 Analysis Work .	J. 2 15

<i>Prof. Macdonald</i>	<i>Hrs.</i>	<i>Prof. Beardslee</i>	<i>Hrs.</i>
2 Hebrew II. . .	J. 2-3 30	1 Doctrine of God .	J. 3 30
4 Syriac I. . .	M. 1 30	2 " " Man .	M. 1 30
		3 " " Grace .	M. 2 30

Prof. Paton

1 Principles of Criticism	J. 1 15
2 Intro. to Pentateuch	M. 1 30
4 " Prophetical Bks.	M. 3 30
7 Messianic Prophecies	M. 1 15

Prof. Hartranft

3 Prolegomena . .	M. 3 15
4 Theology proper .	M. 3 15
5 " to Soteriology	S. 1 30

Prof. Nourse

4 O. T. Theology .	J. 3 30
5 N. T. Theology .	M. 1 30
12 N. T. Canon, General	J. 2 10
15 N. T. Text Criticism	J. 1 10

Prof. Merriam

1 Homiletics I. . .	M. 2 30
2 " II. . .	S. 1-2 30
3 Pastoral Care . .	S. 3 30

Prof. Mitchell

1 N. T. Times I. . .	J. 1-2 15
3 History to 325 . .	M. 1 30
7 Nicene Christology .	M. 2 15

Prof. Pratt

1 Public Worship I. .	S. 1 20
2 " " II. .	S. 1 10
7 Church Music . .	S. 3 15

Prof. Geer

2 The Mediæval Church II. S.	1 15
3 Reformation I. . .	S. 2 15
4 The Modern Church I.	S. 3 15

Prof. Livingston

4 Public Speaking .	S. 2 15
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Prof. Gillett

3 Antitheism . .	J. 3 30
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Pedagogics

<i>Missions</i> . . .	} 90
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DEPARTMENT OF HISTORY

GROUP D.

BIBLICAL HISTORY AND THEOLOGY emphasized.

<i>Prof. Nourse</i>	<i>Hrs.</i>
2 Heb. History, Early	J. 1-2 30
3 " " Late .	J. 2 30
4 O. T. Theology . .	J. 3 30
5 N. T. Theology . .	M. 1 30
6 Jewish History . .	J. 3 15
7 Early Minor Prophets	M. 2 15

HISTORY CONTINUED.

<i>Prof. Macdonald</i>	<i>Hrs.</i>	<i>Prof. Beardslee</i>	<i>Hrs.</i>
2 Hebrew II. . . .	J. 2-3 30	1 Doctrine of God . .	J. 3 30
5 Semitic Languages .	M. 3 15	2 " " Man . .	M. 1 30
6 Heb. Literary Genius	S. 3 15	3 " " Grace . .	M. 2 30
<i>Prof. Paton</i>		<i>Prof. Hartranft</i>	
2 Intro. to Pentateuch	M. 1 30	3 Prolegomena . .	M. 3 15
4 " Prophetical Bks.	M. 3 30	4 Theology proper . .	M. 3 15
<i>Prof. Jacobus</i>		5 " to Soteriology	S. 1 30
2 Galatians	J. 3 30	<i>Prof. Merriam</i>	
3 Mark	M. 2 30	1 Homiletics I. . .	M. 2 30
<i>Prof. Mitchell</i>		2 " II. . .	S. 1-2 30
1 N. T. Times I. . .	J. 1-2 15	3 Pastoral Care . .	S. 3 20
2 " " II. . .	J. 2 15	<i>Prof. Pratt</i>	
3 History to 325 . .	M. 1 30	1 Public Worship I. .	S. 1 20
4 " 325-600 . .	M. 2 15	3 " " II. . .	S. 1 10
7 Nicene Christology .	M. 2 15	<i>Prof. Livingston</i>	
<i>Prof. Geer</i>		4 Public Speaking . .	S. 2 15
1 The Mediæval Church I.	M. 3 15	5 Theology of Poets .	M. 3 15
2 " " II. S. 1 15		<i>Pedagogics</i>	} 90
3 Reformation I. . .	S. 2 15	<i>Missions</i>	
4 Modern Church I. .	S. 3 15		
<i>Prof. Gillett</i>			
2 Historic Apologetics	J. 1-2 30		

GROUP E.

EARLY CHRISTIAN HISTORY emphasized.

<i>Prof. Mitchell</i>	<i>Hrs.</i>	<i>Prof. Nourse</i>	<i>Hrs.</i>
1 N. T. Times I. . .	J. 1-2 15	5 N. T. Theology . .	M. 1 30
2 " " II. . .	J. 2 15	12 N. T. Canon, General	J. 3 10
3 History to 325 . .	M. 1 30	14 O. T. Apocrypha .	S. 3 20
4 " 325-600 . .	M. 2 15	<i>Prof. Geer</i>	
7 Nicene Christology .	M. 2 15	1 The Mediæval Church I.	M. 3 15
8 Asceticism & Monast'm	M. 2 15	2 " " II. S. 1 15	
9 Rise of the Papacy .	M. 3 10	3 Reformation I. . .	S. 2 15
12 Eastern Church . .	S. 2 15	4 Modern Church I. .	S. 3 15
13 Russian Church . .	S. 2 10	5 Mediæval Ch. Sources	S. 2 15
14 Mohammedanism .	S. 3 10	6 " Monasticism	M. 3 15
<i>Prof. Macdonald</i>		<i>Prof. Gillett</i>	
2 Hebrew II. . . .	J. 2-3 30	2 Historic Apologetics	J. 1-2 30
<i>Prof. Paton</i>		4 Philosophy of Rel. .	M. 1 30
3 Intro. Historical Books	J. 2 15		
6 Hist. of O. T. Literature	S. 1 30		
7 Messianic Prophecies	M. 1 15		
<i>Prof. Jacobus</i>			
2 Galatians	J. 3 30		
3 Mark	M. 2 30		
8 Intro. to Pauline Epp.	M. 1 15		
10 Synoptic Problem .	M. 1 15		

HISTORY CONTINUED.

<i>Prof. Beardslee</i>	<i>Hrs.</i>	<i>Prof. Pratt</i>	<i>Hrs.</i>
3 Doctrine of Grace . . .	M. 2 30	1 Public Worship I. . .	S. 1 20
7 History of Systematics J. 1 15		2 Historic Liturgies . .	S. 1 15
		3 Public Worship II. . .	S. 1 10
<i>Prof. Hartranft</i>			
3 Prolegomena . . .	M. 3 15		
4 Theology proper . . .	M. 3 15	<i>Prof. Livingston</i>	
5 " to Soteriology S. 1 30		4 Public Speaking . .	S. 2 15
15 Symbolistics . . .	S. 2 15	5 Theology of Poets . .	M. 3 15
<i>Prof. Merriam</i>			
1 Homiletics I. . .	M. 2 30	<i>Pedagogics</i> . . .	} 75
2 " II. . .	S. 1-2 30	<i>Missions</i> . . .	
3 Pastoral Care . . .	S. 3 30		

GROUP F.

MEDIAEVAL AND MODERN HISTORY emphasized.

<i>Prof. Geer</i>	<i>Hrs.</i>		
1 Mediaeval Church I. . .	M. 3 15		
2 " " II. . .	S. 1 15		
3 Reformation I. . .	S. 2 15		
4 Modern Church I. . .	S. 3 15		
5 " Church Sources S. 2 15			
6 Mediaeval Monasticism M. 3 15			
10 Continental Reformat'n S. 1 15			
11 English " S. 2 15			
14 American Ch. History S. 1 15			
17 Ecclesiastical Polity S. 1 15			
<i>Prof. Macdonald</i>	<i>Hrs.</i>	<i>Prof. Gillett</i>	<i>Hrs.</i>
2 Hebrew II. . .	J. 2-3 30	5 19th Cent. Apologetics S. 2 30	
6 Heb. Literary Genius S. 3 15		9 English Philosophy S. 3 30	
<i>Prof. Paton</i>		<i>Prof. Beardslee</i>	
1 Principles of Criticism J. 1 15		1 Doctrine of God . .	J. 3 30
6 Hist. of O. T. Literature S. 1 30		<i>Prof. Hartranft</i>	
<i>Prof. Jacobus</i>		3 Prolegomena . . .	M. 3 15
2 Galatians . . .	J. 3 30	4 Theology proper . .	M. 3 15
3 Mark . . .	M. 2 30	5 " to Soteriology S. 1 30	
4 Fourth Gospel . .	S. 3 15	14 Present Thought . .	S. 1 30
8 Intro. to Pauline Epp. M. 1 15		<i>Prof. Merriam</i>	
<i>Prof. Nourse</i>		2 Homiletics II. . .	S. 1-2 30
4 O. T. Theology . .	J. 3 30	4 Sociology . . .	M. 2 30
5 N. T. Theology . .	M. 1 30	5 Pastors & Preachers M. 1 15	
<i>Prof. Mitchell</i>		<i>Prof. Pratt</i>	
1 N. T. Times I. . .	J. 1-2 15	1 Public Worship I. . .	S. 1 20
2 " " II. . .	J. 2 15	2 Historic Liturgies . .	S. 1 15
3 History to 325 . .	M. 1 30	4 History of Hymnody J. 2 30	
4 " 325-600 . .	M. 2 15	<i>Prof. Livingston</i>	
7 Nicene Christology . M. 2 15		5 Theology of Poets . .	M. 3 15
		<i>Pedagogics</i> . . .	} 85
		<i>Missions</i> . . .	

DEPARTMENT OF SYSTEMATICS.

GROUP G.

APOLOGETICS emphasized.

	<i>Prof. Gillett</i>		<i>Hrs.</i>
2	Historic Apologetics	J. 1-2	30
3	Antitheism	J. 3	30
4	Philosophy of Religion	M. 1	30
5	19th Cent. Apologetics	S. 2	30
6	N. T. Apologetics	J. 2	15
7	Christian Experience	S. 3	15

<i>Prof. Macdonald</i>	<i>Hrs.</i>	<i>Prof. Beardslee</i>	<i>Hrs.</i>
2 Hebrew II.	J. 2-3 30	1 Doctrine of God	J. 3 30
		6 Inspiration	S. 2 15

<i>Prof. Paton</i>		<i>Prof. Hartranft</i>	
1 Principles of Criticism	J. 1 15	3 Prolegomena	M. 3 15
2 Intro. to Pentateuch	M. 1 30	4 Theology proper	M. 3 15
4 " Prophetical Bks.	M. 3 30	5 " to Soteriology	S. 1 30
		6 " " Eschatology	S. 2 30

<i>Prof. Jacobus</i>		<i>Mr. Bassett</i>	
2 Galatians	J. 3 30	1 Experiential Theology	15
8 Intro. to Pauline Epp.	M. 1 15		
10 Synoptic Problem	M. 1 15		
16 Analysis Work	J. 2 15		

<i>Prof. Nourse</i>		<i>Prof. Merriam</i>	
4 O. T. Theology	J. 3 30	1 Homiletics I.	M. 2 30
5 N. T. Theology	M. 1 30	2 " II.	S. 1-2 30
		4 Sociology	M. 2 30

<i>Prof. Mitchell</i>		<i>Prof. Pratt</i>	
1 N. T. Times I.	J. 1-2 15	1 Public Worship I.	S. 1 20
3 History to 325	M. 1 30	3 " " II.	S. 1 10
7 Nicene Christology	M. 2 15	7 Church Music	S. 3 15

<i>Prof. Geer</i>		<i>Prof. Livingston</i>	
1 The Mediæval Church I.	M. 3 15	4 Public Speaking	S. 2 15
2 " " II.	S. 1 15	5 Theology of Poets	M. 3 15
3 Reformation I.	S. 2 15		
4 The Modern Church I.	S. 3 15		

<i>Pedagogics</i>		}	75
<i>Missions</i>			

GROUP H.

BIBLICAL DOGMATICS emphasized.

<i>Prof. Beardslee</i>		<i>Hrs.</i>	
1	Doctrine of God	J. 3	30
2	" " Man	M. 1	30
3	" " Grace	M. 2	30
4	Biblical Ethics	S. 1	30
5	Kingdom of God	S. 3	15
6	Inspiration	S. 2	15

<i>Prof. Macdonald</i>		<i>Hrs.</i>	
2	Hebrew II.	J. 2-3	30
6	Heb. Literary Genius	S. 3	15

<i>Prof. Jacobus</i>		<i>Hrs.</i>	
1	Romans	M. 1	20
3	Mark	M. 2	30
4	Fourth Gospel	S. 3	15
8	Intro. to Pauline Epp.	M. 1	15

<i>Prof. Nourse</i>		<i>Hrs.</i>	
4	O. T. Theology	J. 3	30
5	N. T. Theology	M. 1	30
6	Jewish History	J. 3	15

SYSTEMATICS CONTINUED.

<i>Prof. Mitchell</i>	<i>Hrs.</i>	<i>Mr. Bassett</i>	<i>Hrs.</i>
1 N. T. Times I. . . J. 1-2	15	1 Experiential Theology	15
3 History to 325 . . M. 1	30		
<i>Prof. Geer</i>		<i>Prof. Merriam</i>	
1 The Mediæval Ch. I. M. 3	15	1 Homiletics I. . . M. 2	30
2 " " " II. S. 1	15	2 " " " II. . . S. 1-2	30
3 Reformation I. . . S. 2	15	3 Pastoral Care, . . S. 3	30
4 The Modern Church I. S. 3	15	<i>Prof. Pratt</i>	
<i>Prof. Gillett</i>		1 Public Worship I. . S. 1	20
2 Historic Apologetics J. 1-2	30	3 " " " II. . S. 1	10
6 N. T. Apologetics . J. 3	15	<i>Prof. Livingston</i>	
<i>Prof. Hartranft</i>		4 Public Speaking . S. 2	15
3 Prolegomena . . M. 3	15	5 Theology of Poets . M. 3	15
4 Theology proper . M. 3	15		
5 " " to Soteriology S. 1	30	<i>Pedagogics</i> . . . }	90
6 " " Eschatology S. 2	30	<i>Missions</i> . . . }	

GROUP I.

ECCLESIASTICAL DOGMATICS emphasized.

<i>Prof. Hartranft</i>	<i>Hrs.</i>		
3 Prolegomena . . M. 3	15		
4 Theology proper . M. 3	15		
5 " " to Soteriology S. 1	30		
6 " " Eschatology S. 2	30		
7 Ethics . . M. 3	30		
8 Recent Systems . J. 2	15		
9 Theol. Encyclopædia S. 3	15		
<i>Prof. Macdonald</i>	<i>Hrs.</i>	<i>Prof. Gillett</i>	<i>Hrs.</i>
2 Hebrew II. . . J. 2-3	30	2 Historic Apologetics J. 1-2	30
		6 N. T. Apologetics . J. 2	15
<i>Prof. Paton</i>		<i>Prof. Beardslee</i>	
1 Principles of Criticism J. 1	15	1 Doctrine of God . J. 3	30
4 Intro. Prophetic B'ks M. 3	30	2 " " Man . M. 1	30
5 " " Poetical B'ks M. 1	15	3 " " Grace . M. 2	30
<i>Prof. Jacobus</i>		<i>Mr. Bassett</i>	
1 Romans . . M. 1	20	1 Experiential Theology	15
3 Mark . . M. 2	30	<i>Prof. Merriam</i>	
4 Fourth Gospel . S. 3	15	1 Homiletics I. . M. 2	30
8 Intro. to Pauline Epp. M. 1	15	2 " " II. . S. 1-2	30
<i>Prof. Nourse</i>		5 Pastors & Preachers M. 1	15
4 O. T. Theology . J. 3	30	<i>Prof. Pratt</i>	
5 N. T. Theology . M. 1	30	1 Public Worship I. . S. 1	20
<i>Prof. Mitchell</i>		3 " " " II. . S. 1	10
1 N. T. Times I. . J. 1-2	15	7 Church Music . S. 3	15
3 History to 325 . M. 1	30	<i>Prof. Livingston</i>	
7 Nicene Christology . M. 2	15	4 Public Speaking . S. 2	15
<i>Prof. Geer</i>		5 Theology of Poets . M. 3	15
1 The Mediæval Ch. I. M. 3	15	<i>Pedagogics</i> . . . }	90
2 " " " II. S. 1	15	<i>Missions</i> . . . }	
3 Reformation I. . S. 2	15		
4 The Modern Church I. S. 3	15		

DEPARTMENT OF PRACTICS.

GROUP J.

PREACHING AND PASTORAL CARE emphasized.

<i>Prof. Merriam</i>			<i>Hrs.</i>	<i>Prof. Macdonald</i>			<i>Hrs.</i>	<i>Prof. Gillett</i>			<i>Hrs.</i>	
1	Homiletics I.	. . .	M. 2	30	2	Hebrew II.	. . . J. 2-3	30	3	Antitheism	. . . J. 3	30
2	" II.	. . .	S. 1-2	30								
3	Pastoral Care	. . .	S. 3	30								
4	Sociology	. . .	M. 2	30								
5	Pastors & Preachers	. . .	M. 1	15								
6	Local Problems	. . .	J. 2	15								
<i>Prof. Paton</i>					<i>Prof. Beardslee</i>							
1	Principles of Criticism	J. 1	15	4	Biblical Ethics	. . .	S. 1	30				
4	Intro. Prophetical B'ks	M. 3	30	5	Kingdom of God	. . .	S. 3	15				
5	Intro. Poetical Books	M. 1	15									
<i>Prof. Jacobus</i>					<i>Prof. Hartranft</i>							
2	Galatians	. . . J. 3	30	3	Prolegomena	. . .	M. 3	15				
3	Mark	. . . M. 2	30	4	Theology Proper	. . .	M. 3	15				
6	Intro. to Pauline Epp.	M. 1	15	5	" to Soteriology	S. 1	30					
16	Analysis Work	. . . J. 2	15	6	" Eschatology	S. 2	30					
<i>Prof. Nourse</i>					<i>Prof. Pratt</i>							
4	O. T. Theology	. . . J. 3	30	1	Public Worship I.	. . .	S. 1	20				
5	N. T. Theology	. . . M. 1	30	3	" II.	. . .	S. 1	10				
				4	History of Hymnody	. . .	J. 2	30				
				7	Church Music	. . .	S. 3	} 30				
				8	Oratorios	. . .	S. 1					
				or								
				11	Sight-Singing I.	. . .	J. 3					
<i>Prof. Mitchell</i>					<i>Prof. Livingston</i>							
1	N. T. Times I.	. . . J. 1-2	15	3	Scripture & Hymns	. . .	M. 2	15				
2	N. T. Times II.	. . . J. 2	15	4	Public Speaking	. . .	S. 2	15				
3	History to 325	. . . M. 1	30	5	Theology of Poets	. . .	M. 3	15				
				6	Vocal Expression	. . .	J. 3	15				
<i>Prof. Geer</i>					<i>Pedagogics</i>				} 75			
1	The Mediæval Ch. I.	. . . M. 3	15	<i>Missions</i>								
2	" " II.	. . . S. 1	15									
3	Reformation I.	. . . S. 2	15									
4	The Modern Church I.	. . . S. 3	15									

GROUP K.

LITURGICS emphasized.

<i>Prof. Pratt</i>		<i>Hrs.</i>
1	Public Worship I. . . .	S. 1 20
2	Historic Liturgies . . .	S. 1 15
3	Public Worship II. . . .	S. 1 10
4	History of Hymnody	J. 2 30
5	Psalms	M. 3
7	Church Music	S. 3
	or	} 45
6	Music History	M. 3
8	Oratorios	S. 1
11	Sight-Singing I. . . .	J. 3 30

PRACTICES CONTINUED.

<i>Prof. Macdonald</i>	<i>Hrs.</i>	<i>Prof. Gillett</i>	<i>Hrs.</i>
2 Hebrew II. . . . J. 2-3	30	3 Antitheism . . . J.	3 30
6 Heb. Literary Genius S.	3 15	6 N. T. Apologetics .	J. 2 15
<i>Prof. Paton</i>		<i>Prof. Beardslee</i>	
1 Principles of Criticism J.	1 15	4 Biblical Ethics . . S.	1 30
4 Intro. Prophetical B'ks M.	3 30	5 Kingdom of God . . S.	3 15
<i>Prof. Jacobus</i>		<i>Prof. Hartranft</i>	
2 Galatians J.	3 30	3 Prolegomena . . . M.	3 15
3 Mark M.	2 30	4 Theology proper . . M.	3 15
8 Intro. to Pauline Epp. M.	1 15	5 " to Soteriology S.	1 30
16 Analysis Work . . J.	2 15	6 " " Eschatology S.	2 30
<i>Prof. Nourse</i>		<i>Prof. Merriam</i>	
4 O. T. Theology . . . J.	3 30	1 Homiletics I. . . . M.	2 30
5 N. T. Theology . . . M.	1 30	2 " II. S.	1-2 30
<i>Prof. Mitchell</i>		3 Pastoral Care . . . S.	3 30
1 N. T. Times I. . . . J.	1-2 15	<i>Prof. Livingston</i>	
3 History to 325 . . . M.	1 30	4 Public Speaking . . S.	2 15
4 " 325-600 M.	2 15	5 Theology of Poets . . M.	3 15
<i>Prof. Geer</i>		<i>Pedagogics</i> }	90
1 The Mediæval Ch. I. . M.	3 15	<i>Missions</i> }	
2 " " II. S.	1 15		
3 Reformation I. . . . S.	2 15		
4 The Modern Church I. S.	3 15		

GROUP L.

PEDAGOGICS emphasized.

<i>Pedagogics</i>	<i>Hrs.</i>
Theory of Education	15
Teaching Methods	15
Psychological Theory	15
Child Psychology	50
Catechetics	15
Religious Instruction	15
Special Liturgics	10
Sunday-School Work	45

Several of the above courses are by instructors in the Bible Normal College.
For further details, see p. 28.

<i>Prof. Macdonald</i>	<i>Hrs.</i>	<i>Prof. Nourse</i>	<i>Hrs.</i>
2 Hebrew II. J.	2-3 30	2 Heb. History, Early	J. 1-2 30
		3 " " Late	J. 2 30
<i>Prof. Paton</i>		<i>Prof. Mitchell</i>	
1 Principles of Criticism J.	1 15	1 N. T. Times I. . . . J.	1-2 15
2 Intro. to Pentateuch M.	1 30	3 History to 325 . . . M.	1 30
7 Messianic Prophecies M.	1 15	<i>Prof. Geer</i>	
<i>Prof. Jacobus</i>		1 The Mediæval Ch. I. . M.	3 15
2 Galatians J.	3 30	2 " " " II. . . . S.	1 15
3 Mark M.	2 30	3 Reformation I. . . . S.	2 15
8 Intro. to Pauline Epp. M.	1 15	4 Modern Ch. I. . . . S.	3 15
10 Synoptic Problem . . M.	3 15	17 Eccl. Polity S.	1 15

PRACTICES CONTINUED.

<i>Prof. Gillett</i>	<i>Hrs.</i>	<i>Prof. Merriam</i>	<i>Hrs.</i>
2 Historic Apologetics	J. 1-2 30	1 Homiletics I. . .	M. 2 30
7 Christian Experience	S. 3 15	3 Pastoral Care . .	S. 3 30
		6 Local Problems . .	J. 2 15
<i>Prof. Beardslee</i>		<i>Prof. Pratt</i>	
4 Biblical Ethics . .	S. 1 30	1 Public Worship I. .	S. 1 20
		11 Sight-Singing I. .	J. 3 30
<i>Prof. Hartranft</i>		<i>Prof. Livingston</i>	
3 Prolegomena . .	M. 3 15	3 Scripture and Hymns	M. 2 15
4 Theology proper . .	M. 3 15	6 Vocal Expression . .	J. 3 15
5 " to Soteriology	S. 1 30	<i>Missions</i>	60

MISSIONS.

GROUP M.

This Group, as such, is established for Special Students only.

THEORY AND METHODS			<i>Term</i>	<i>Hrs.</i>
<i>Gillett</i>	4	Philosophy of Religion . . .	M. 1	30
<i>Beardslee</i>	9	Biblical Basis of Missions . . .	S. 3	15
<i>Hartranft</i>	16	Church Theories about Missions . .	M. 1	10
<i>Gillett</i>	12	Apologetic Significance of Missions . .	S. 3	15
<i>Capen</i>	2	Sociological Problems of Missions . .	S. 2	15
	3	Sociological Results of Missions . .	S. 3	15
<i>Smith</i>	1	Organization and Methods . . .	M. 2	12
<i>Thayer</i>	4	Bibliography of Missions . . .	3	5
HISTORY				
<i>Gillett</i>	10	History of Religion—introduction . .	S. 2	15
<i>Mitchell</i>	14	Rise of Mohammedanism . . .	S. 3	15
<i>Macdonald</i>	10	Muslim Missionary Activity . . .	S. 3	10
	9	Theology of Islam . . .	M. 1	15
	11	Muslim Attitude toward the Bible . .	S. 3	10
<i>Mitchell</i>	16	Missions in the First Six Centuries . .	M. 1	15
	17	Nestorian Missions . . .	S. 2	15
	18	Conversion of Russia . . .	S. 2	15
<i>Geer</i>	19	Mediaeval Missions . . .	M. 1	15
	20	Moravian Missions . . .	S. 3	15
SPECIAL MISSIONS				
<i>Merriam</i>	10	In Africa . . .	M. 1	15
<i>Macdonald</i>	16	In Egypt and Arabia . . .	M. 1	15
<i>Mitchell</i>	19	Balkan Provinces and Syria . . .	S. 3	15
<i>Barton</i>	1	In Asia Minor . . .		15
<i>Paton</i>	12	In India . . .	J. 2	15
<i>Jacobus</i>	18	In China . . .	S. 3	15
<i>Livingston</i>	9	In Japan . . .	S. 3	15
<i>Pratt</i>	15	In Hawaii and the South Seas . .	S. 3	15
<i>Nourse</i>	18	In the Americas . . .	M. 1	15
LANGUAGES				
<i>Paton</i>	15	Rabbinic Hebrew . . .	S. 1	15
<i>Macdonald</i>	3	Arabic I. . .	M. 1	30
	7	" II. . .	S. 3	30
	15	" III. . .		30
	4	Syriac I. . .	M. 1	30
	8	" II. . .	S. 3	30
	16	Elementary Coptic . . .	I	30
	18	Elementary Malay . . .	I	30

MISSIONS CONTINUED.

LANGUAGES						Term	Hrs.
<i>Mitchell</i>	20	Modern Greek	.	.	.	S. 2	30
<i>Martin</i>		Sanskrit	.	.	.		30
		Persian	.	.	.		30
<i>Hartranft</i>	1	German I.	.	.	.	1	30
	2	" II.	.	.	.	2	20

By the courtesy of Trinity College, in addition to the above courses by Prof. Martin, courses in Spanish, under Prof. McCook, and other courses, are open to students desiring them.

SPECIAL LECTURES

	Hrs.
Missionary Problems. By Robert E. Speer of the Presbyterian Board of Missions	6
Missionary Organization at Home and on the Field. By Rev. J. L. Barton, D.D., of the A. B. C. F. M.	10
International Law relating to Americans residing abroad. By Herbert Knox Smith, Esq., of Hartford	3
Medical Instruction—information as to maintaining health and rendering simple medical services:	
<i>a.</i> Anatomy, Physiology, and Materia Medica. By Levi B. Cochran, M.D., of Hartford	
<i>b.</i> Medical and Surgical Emergencies. By Oliver C. Smith, M.D., of Hartford	
<i>c.</i> General Medicine and Hygiene, with practical clinical work. By Frederick T. Simpson, M.D., of Hartford	
Cartography—practical studies in topography, etc. By Prof. B. S. Annis, of the Hartford High School	12
Business Methods in Mission Work. By Rev. G. Walter Fiske, of South Hadley Falls, Mass.	10
Mission Study in the Home Church. By Rev. H. P. Beach, of the Student Volunteer Movement	4
Principles and Methods of Home Missions. By Rev. A. F. Beard, D.D., of the A. M. A.	3
City Missions—a study of the social problems involved in the philanthropic and missionary activities of the modern city. By David I. Green, Ph.D., of the Hartford Charity Organization Society	10
By the courtesy of the Hartford Hospital, lectures in the Nurses' Training School are open to special students in missions; and classes in Manual Training at the Hillyer Institute are also accessible.	

The Science and History of Religion. The following courses are offered by Rev. F. J. Coffin, Ph.D., to be given the first term.

I. Introduction to the Science and History of Religion	15
II. History of Religions	
Savage religions	15
Religions of India	15
Religions of China and Japan	15
Buddhism	15
Mohammedanism	15

RELIGIOUS PEDAGOGY.

The following courses are offered by the Seminary Professors. These are referred to in succeeding pages as belonging to *Group P*, though they do not constitute a Group in the technical sense.

			Term	Hrs.
<i>Hartranft</i>	17	Encyclopædia and Theory of Education	M. 1	15
<i>Paton</i>	13	Jewish Education	M. 2	5
<i>Mitchell</i>	21	Greek and Roman Education	M. 2	5
<i>Macdonald</i>	13	Muslim Educational Methods	M. 2	5
<i>Geer</i>	15	Mediæval Education	M. 2	5
<i>Gillett</i>	14	Psychological Theory	M. 3	15
<i>Merriam</i>	11	The Pastor and his Young People	S. 3	15
<i>Beardslee</i>	10	Methods of Religious Instruction	M. 2	15
<i>Jacobus</i>	19	Teachers' Classes	M. 1	10
<i>Pratt</i>	16	Special Liturgics	J. 2	10
<i>Hervey</i>		Methods of Teaching	S. & M. 2	15

With these are affiliated various courses in the BIBLE NORMAL COLLEGE, for the details of which see its Year Book.

			Hrs.
<i>Pease</i>		History of Education	45
		Principles of Education	45
<i>Pease</i>		General Method of Religious Pedagogy	
	<i>a.</i>	Psychological Basis of Teaching	15
	<i>b.</i>	Essentials of Method	30
	<i>c.</i>	Teaching Methods	15
<i>Pease</i>		Primary Method	
	<i>a.</i>	Special Primary Methods	30
	<i>b.</i>	The Primary Department	15
<i>Pease</i>		The Bible School	
	<i>a.</i>	Its History	5
	<i>b.</i>	Its Organization and Management	45
	<i>c.</i>	Organized Interdenominational Work	10
<i>Pease</i>		Teachers' Normal Course	45
<i>Pease</i>		The Bible School Curriculum	
	<i>a.</i>	General Principles	30
	<i>b.</i>	Lesson Construction (practice with criticism)	
		The Philosophy of Froebel	30
		Organized Bible-School Work	30
<i>Dawson</i>		Genetic Psychology—a study of the development of mind, socially and individually, as a preparation for the other courses in Psychology	90
	<i>a.</i>	The Brain and Nervous System	12
	<i>b.</i>	Correlations of Physical and Psychical States	12
	<i>c.</i>	The Instinct—Feelings	36
	<i>d.</i>	Intelligence, Habit, and Will	30
		Child-Study—an application of the preceding course to the study of children	90
	<i>a.</i>	Heredity and Variation	20
	<i>b.</i>	The Development of the Body and Brain	20
	<i>c.</i>	The Psychical Development of the Child, with the dominating interests of each period	50

RELIGIOUS PEDAGOGY CONTINUED.

Social Psychology—an application of genetic psychology to the study of society, which is considered under four groups of social relations	90
a. Industrial Relations	30
b. Domestic "	20
c. Political "	20
d. Cultural "	20
Ethnic Psychology—a study of the comparative development of races, including their somatic and psychological characteristics, and their manners, customs, and institutions	90
a. The American Indian	20
b. The Negro	20
c. The Mongolian	20
d. The Caucasian	30

N. B. The subdivisions of hours in the courses in Psychology are approximate only.

ELECTIVES.

Including all courses offered, whether in the Groups or outside.
Courses starred are intended mainly for Graduate Students.

DEPARTMENT OF PHILOLOGY AND EXEGESIS.

PROF. MACDONALD		Hrs.	
1	Hebrew I.—see <i>Prelim. Studies.</i> J.	1-2	80
2	Hebrew II.—reading, syntax, translation of English into Hebrew <i>Groups ABCDEFGHJKL</i>	J. 2-3	30
3	Arabic I.—outline of accidence, with reading of about 10 pp. of texts <i>Groups AM</i>	M. 1	30
4	Syriac I.—similar to No. 3 . . . <i>Groups ACM</i>	M. 1	30
5	The Semitic races and languages, palæography, history of O. T. text, versions, and textual criticism <i>Groups ABD</i>	M. 3	15
6	Some aspects of the Hebrew literary genius; its essential characteristics, limitations and spirit <i>Groups ABDFHK</i>	S. 3	15
7	Arabic II.—continuing No. 3 . . . <i>Groups AM</i>	S. 2	30
8	Syriac II.—continuing No. 4 . . . <i>Group M</i>	S. 3	30
9	The Theology of Islam <i>Group M</i>	M. 1	15
10	Missionary Activity and Methods of Muslims <i>Group M</i>	S. 3	10
11	Attitude of Muslims toward Christian and Jewish Scriptures <i>Group M</i>	S. 3	10
12	Missions in Egypt and Arabia . . . <i>Group M</i>	M. 1	15
13	Muslim Educational Methods . . . <i>Group P</i>	M. 2	5
*14	Semitic Epigraphy—the Inscriptions of Mesha, Siloam, etc.		
*15	Arabic III. <i>Group M</i>		
*16	Elementary Coptic		30
*17	Elementary Egyptian <i>Group M</i>	I	30
*18	Elementary Malay <i>Group M</i>	I	30
*19	Seminar in the Theology of Islam.		

PROF. PATON

1	Higher Criticism of the O. T.—its nature, principles, and method—the problems of integrity, authenticity, historicity, etc., and the evidence available for their solution <i>Groups BCFGHJKL</i>	J. 1	15
2	Introduction to the Pentateuch—its composition, age, authorship, historical character <i>Groups BCDGL</i>	M. 1	30
3	Introduction to the Historical Books—their composition, age, relation to one another and to the Pentateuch, historical credibility in the light of archæological discovery . . . <i>Groups BE</i>	J. 2	15

	<i>Hrs.</i>
4 Introduction to the Prophetical Books—their age, authorship, significance, relation to the history of prophecy as a whole <i>Groups ABCDGIJK</i>	M. 3 30
5 Introduction to the Poetical Books—their age, authorship, literary and religious value <i>Groups BHIJ</i>	M. I 15
6 Critical History of O. T. Literature—a connected account of its growth, from the beginnings in the desert, through the Mosaic and later periods, with the development of the prophetic, priestly, and wisdom schools, and the formation of the Canon <i>Groups BEF</i>	S. I 30
7 The Messianic Prophecies in chronological order—exegesis and discussion <i>Groups ABCEL</i>	M. I 15
8 Isaiah—reading of selections, with special reference to date <i>Group A</i>	S. I 15
9 Exegesis of Jeremiah <i>Group H</i>	M. 2 30
10 Assyrian I.—grammar, reading of transliterated texts, exercises in cuneiform . . <i>Group A</i>	M. 3 30
11 Assyrian II.—reading of passages bearing on Israel's history	S. 3 30
12 Missions in India <i>Group M</i>	J. 2 15
13 Jewish Education <i>Group P</i>	M. 2 5
*14 Elementary Ethiopic	S. 2 30
*15 Rabbinic Hebrew—reading a Mishna tractate illustrating Jewish thought in the time of Christ <i>Group M</i>	S. I 15
*16 Hebrew Legislation—its contents and development in the Pentateuchal Codes.	

PROF. JACOBUS

1 (a) N. T. Propædæutic—review of N. T. Criticism and the philosophical ideas involved. (b) Romans—exegesis of selections bearing on theological discussion . . . <i>Groups CHI</i>	M. I 20
2 (a) N. T. Philology—the growth and characteristics of Hellenistic Greek (5 hrs.). (b) Galatians—exegesis of a portion, chiefly for method (25 hrs.) . <i>Groups ABCDEFGJKL</i>	J. 3 30
3 Mark—exegesis of the narrative as the primary Gospel <i>Groups ACDEFHIJKL</i>	M. 2 30
4 The Fourth Gospel—exegesis of the discourse passages in correlation with the Synoptic Tradition <i>Groups CFHI</i>	S. 3 15
5 Ephesians—exegesis of selections for content and argument	S. 2 15
6 I John—exegesis of selections, chiefly for their spiritual suggestiveness	S. 2 15

		Hrs.
7	Philippians — exegesis of selections, with emphasis on ch. 2	M. 3 15
8	Introduction to the Pauline Epistles — with special reference to present critical questions <i>Groups BCEFGHIJKL</i>	M. 1 15
9	Introduction to the Johannine Gospel and Epistles — in the light of present criticism <i>Groups BCI</i>	S. 1 10
10	The Synoptic Problem — introduction to the first three Gospels, with special study of their interrelation <i>Groups C E G L</i>	M. 1 15
11	Introduction to the Pastoral Epistles — their origin, integrity, and bearing on Paul's second imprisonment	S. 3 15
12	Introduction to the Acts — its sources and relation to Luke and to Paul's Epistles	S. 3 15
*13	Introduction to Hebrews — its origin and place in N. T. thought	S. 1 15
*14	Introduction to the Apocalypse — its composition and relation to the Antichrist tradition	S. 2 15
*15	The Gospel Logia — the Synoptic Traditions considered with a view of approximately reconstructing the Logia	S. 2 —
16	Analysis work — the general progress of thought in each book of the N. T. <i>Groups C G J K</i>	J. 2 15
17	The Greek of the Septuagint — in relation to Alexandrian-Hellenistic Literature	J. 2 15
18	Missions in China <i>Group M</i>	S. 3 15
19	Teachers' Classes <i>Group P</i>	M. 1 10
*20	The Synoptic Traditions — seminar elaborating No. 15	
*21	The Sources of Acts — seminar	

DEPARTMENT OF HISTORY.

PROF. NOURSE

1	Hebrew History — see <i>Prelim. Studies</i>	J. 1 15
2	Hebrew History from Moses to David <i>Groups AB DL</i>	J. 1-2 30
3	Hebrew History from Solomon to the Exile, and Jewish History to the end of the Persian Period <i>Groups AB DL</i>	J. 2 30
4	O. T. Theology — general course on the development of the main beliefs <i>Groups ABCDEFGHIJK</i>	J. 3 30
5	N. T. Theology — general course on the teachings of Christ and the Primitive Church <i>Groups CDEFGHIJK</i>	M. 1 30
6	Jewish History from Alexander to the Roman Period <i>Groups DH</i>	J. 3 15
7	Theology of the Early Minor Prophets <i>Group D</i>	M. 2 15

Hrs.

8	Hebrew Prophecy—its principles and development, with special attention to the Messianic element	M. 3	25
9	Theology of Micah	S. 1	15
10	Theology of Amos	S. 1	15
11	Theology of I. Peter	S. 2	15
12	N. T. Canon—general history to 400 <i>Groups CE</i>	J. 2	10
13	N. T. Canon—special historical work	J. 3	10
14	O. T. Apocrypha—general course . <i>Group E</i>	S. 3	20
15	N. T. Text-Criticism—general outline of method <i>Group C</i>	J. 1	10
16	Special MS. Study—seminar	J. 3	15
17	Early Maccabean time—seminar in the sources	S. 2	15
18	Missions in America <i>Group M</i>	M. 1	15
*19	Theology of the Jahvist Document in the Hexateuch		
*20	Theology of the early chapters of Acts, of James and of I Peter as compared with Christ's and Paul's teachings		
PROF. MITCHELL			
1	N. T. Times I.—study of the sources preparatory to constructive work in the Life of Christ and Apostolic History <i>Groups ABCDEFGHIJKL</i>	J. 1-2	15
2	N. T. Times II.—constructive work, continuing No. 1 <i>Groups DEFJ</i>	J. 2	15
3	History to the Nicene Council—outline with reading of sources for special points <i>Groups ABCDEFGHIJKL</i>	M. 1	30
4	Post-Nicene History—outline <i>Groups ADEFK</i>	M. 2	15
*5	Problems in the Life of Christ	J. 2	10
6	Paul's view of the Life and Character of Christ	J. 2	10
7	Nicene Christology—the growth of the doctrine of the Person of Christ to the Second Ecumenical Council <i>Groups BCDEFGI</i>	M. 2	15
*8	Asceticism and Monasticism—survey of the sources to Basil the Great and Benedict of Nursia <i>Group E</i>	M. 3	15
*9	Rise of the Papacy—survey of the sources to Gregory the Great <i>Group E</i>	M. 3	10
*10	Studies in Origen or Augustine	S. 1	15
11	The Church in the time of Justinian	S. 1	10
*12	The Orthodox Eastern Church from Justinian to 1453 <i>Group E</i>	S. 2	15
13	The Russian Church—rise and history <i>Group E</i>	S. 2	10
14	Mohammedanism—its rise and spread to the founding of the Caliphate of Baghdad <i>Groups EM</i>	S. 3	10

		Hrs.
15	The Ottoman Empire—rise and history . . .	S. 3 15
16	Missions in the First Six Centuries—their history and method <i>Group M</i>	M. 1 10
17	The Nestorian Church and its Missions in the Far Orient <i>Group M</i>	S. 2 10
18	The Conversion of Russia <i>Group M</i>	S. 2 10
19	Missions in the Balkan Provinces and Syria <i>Group M</i>	S. 3 15
20	Modern Greek, <i>Group M</i>	S. 3 30
21	Greek and Roman Education <i>Group P</i>	M. 2 5

PROF. GEER

1	The Mediæval Church I.—from Gregory I to Gregory VII <i>Groups DEFGHIJKL</i>	M. 3 15
2	The Mediæval Church II.—from Gregory VII to the Reformation <i>Groups CDEFGHIJKL</i>	S. 1 15
3	The Reformation I.—Outline course <i>Groups ABCDEFGHIJKL</i>	S. 2 15
4	The Modern Church I.—Outline course from the Reformation to the present <i>Groups ABCDEFGHIJKL</i>	S. 3 15
5	Mediæval Church History—a study of the sources <i>Groups EF</i>	S. 2 15
6	Mediæval Monasticism—with emphasis on the scientific use of sources <i>Groups EF</i>	M. 3 15
7	Mediæval Reformation Movements—seminar	S. 2 15
8	Canon Law—its history with readings in the <i>Corpus Juris Canonici</i>	M. 2 15
9	Ecclesiastical Latin	M. 3 15
10	The Continental Reformation—course similar in method to No. 6 <i>Group F</i>	S. 1 15
11	The English Reformation—course similar in method to No. 6 <i>Group F</i>	S. 2 15
12	The Confessions of the Reformation Period—seminar	S. 3 15
13	Congregationalism—its sources and history	S. 3 15
14	American Church History I.—Colonial Period <i>Group F</i>	S. 1 15
15	American Church History II.—since the Colonial Period	S. 1 15
16	History of Selected Denominations—with special reference to their American development	15
17	Ecclesiastical Polity <i>Groups FL</i>	S. 1 15
18	Mediæval Education	M. 2 5
19	Mediæval Missions—their history and method	M. 1 15
20	Moravian missions	S. 3 15
21	The Modern Industrial Problem	S. 1 15

DEPARTMENT OF SYSTEMATICS.

PROF. GILLET		Hrs.
1	Introduction to Philosophy—see <i>Prelim. Studies.</i>	J. 1 15
2	Historic Apologetics—with an outline of the scope, methods, and limitations of Apologetics in general <i>Groups ADEGHIL</i>	J. 1-2 30
3	Antitheism—the various non-Christian theories, with special discussion of the bearing of evolution on fundamental Christianity <i>Groups CGJK</i>	J. 3 30
4	Philosophy of Religion—including the nature and origin of religion, personality, etc. <i>Groups BEGM</i>	M. 1 30
5	XIXth Century Apologetics—history and criticism <i>Groups FG</i>	S. 2 30
6	N. T. Apologetics—inductive work, chiefly in the Gospels <i>Groups GHIJK</i>	J. 2 15
7	The Evidence of Christian Experience—its value and scope <i>Groups GL</i>	S. 3 15
8	History of Apologetics—chiefly the first three centuries and the Deistic controversy	M. 3 15
9	English Philosophy—from Locke onward, with special reference to Christian faith <i>Group F</i>	S. 3 30
10	History of Religions—introduction <i>Group M</i>	S. 2 15
11	Problems in the Philosophy of Religion—such as Cause, Purpose, Miracle, etc.	S. 1 15
12	Studies in Modern Philosophy	J. 1 30
13	Apologetic Significance of Missions, <i>Group M</i>	S. 3 15
14	Psychological Theory <i>Group P</i>	M. 3 15
*15	Modern German Philosophy—reading course	
*16	History of Religions—reading course	
*17	Methods in Apologetics	
*18	The Problem of Immortality	

PROF. BEARDSLEE

1	The Doctrine of God—inductive Biblical studies of the Nature of Deity, the Trinity, the works of God, and a Theodicy <i>Groups ABCDFGHI</i>	J. 3 30
2	The Doctrine of Man—similar studies of the Nature of Man, with special attention to the problems of Freedom and Sin <i>Groups ABCDHI</i>	M. 1 30
3	The Doctrines of Grace—similar studies of the Person of Christ, His relation to the Holy Ghost, and His atoning sufferings, with special attention to the activities, divine and human, that constitute an Experience of Saving Grace <i>Groups BCDEHI</i>	M. 2 30
4	Biblical Ethics—similar studies of the moral meaning to man of God's Nature, of Man's Moral Nature, especially Conscience, of Law, of Duty, of Grace, and of Virtue <i>Groups HJKL</i>	S. 1 30

5	The Kingdom of God—similar studies in both N. T. and O. T. <i>Groups HJK</i>	<i>Hrs.</i> S. 3 15
6	Inspiration—the Biblical appeal to faith <i>Groups GH</i>	S. 2 15
7	History of Systematics—studies of typical writers to note the materials, methods, and forms of leading systems <i>Group E</i>	J. 1 15
8	History of Ethics—a review of leading heathen, pagan, Christian, and philosophical types	S. 1 20
9	The Biblical Basis of Missions <i>Group M</i>	S. 3 15
10	Methods of Religious Instruction—discipline in preparing different types of S. S. lessons <i>Group P</i>	S. 2 15
*11	The O. T. Doctrine of God—original work in Exodus, Amos, Isaiah, and Psalms	30
*12	The Doctrine of Judgment—the main Biblical instances and principles	15
*13	The Harmony of Grace—the symmetry and unity of the elements of Salvation in the Bible	15
*14	The Biblical Basis of Ethics	15
*15	Ethics—studies of Biblical material, as the Wis- dom Literature, the Johannine Writings, and Paul's Epistles	30

PROF. HARTRANFT

1	Propædæutics—see <i>Prelim. Studies</i>	J. 1 5
2	Outline of Systematic Theology—see <i>Prelim. Studies</i>	J. 1 10
3	Prolegomena to Ecclesiastical Dogmatics—seminar <i>Groups ABCDEFGHIJKL</i>	M. 3 15
4	Theology Proper—seminar <i>Groups ABCDEFGHIJKL</i>	M. 3 15
5	Christology to Soteriology—seminar <i>Groups ABCDEFGHIJKL</i>	S. 1 30
6	Ecclesiology and Eschatology <i>Groups AGHIJK</i>	S. 3 15
7	Ecclesiastical Ethics <i>Group I</i>	M. 2 30
8	Present-day Systems of construction in Theol- ogy <i>Group I</i>	J. 2 15
9	Encyclopædia and Methodology of Theology <i>Group I</i>	S. 3 15
10	The Doctrine of Faith—seminar	S. 3 15
11	The Doctrine of the Trinity—seminar	M. 3 15
12	The Doctrine of the Holy Spirit—seminar	M. 3 15
13	Eschatology—seminar	S. 3 15
14	Recent Phases of Thought and Activity <i>Group F</i>	S. 1 30
15	Comparative Symbolistics—creeds, confessions, catechisms <i>Group E</i>	S. 2 15
16	Church Theories concerning Missions . <i>Group M</i>	M. 1 10
17	Encyclopædia and Theory of Education <i>Group P</i>	M. 1 15

- *18 Studies in Dogmatic Systems — as of Dorner, F. Nitzsch, Kähler, Beck, Kübel, Ritschl, Kaftan, Pfleiderer, etc. *Hrs.*
- *19 Studies in New England Theology
- *20 Studies in Scottish Theology
- *21 Studies in Roman Catholic Theology
- *22 Studies in Mystical Theology
- *23 Studies in Anglican Theology
- *24 Studies in Christian Ethics — Martensen, Dorner, Köstlin, Luthardt, etc.
- *25 Studies in Comparative Theology
- *26 Studies in Comparative Ethics

PROF. MERRIAM

- 1 Homiletics I.—lectures and discussions on the theory of preaching, analysis of examples, plan-making with criticism
Groups ABCDEFGHIJKL M. 2 30
- 2 Homiletics II.—continuing No. 1 with practical drill in plan, style, and delivery
Groups ABCDEFGHIJK S. I-2 30
- 3 Pastoral Care — parish organization, pastoral visitation, personal religious work, conduct of regular and special services *Groups CDEHJKL* S. 3 30
- 4 Sociology — its principles and problems from the Christian standpoint . . . *Groups FGJ* M. 2 30
- 5 Great Pastors and Preachers—lectures on the history of preaching, with essays and discussion on notable illustrations . . . *Groups FIJ* M. 1 15
- 6 Local Church and Social Problems — a study of the city of Hartford, largely through class investigation and report . . . *Groups JL* J. 2 15
- 7 Charities — poor relief, kinds and causes of poverty, methods, past and present . . . M. 3 15
- 8 Criminology and Penology — classes and causes of crime, statistics and reformatory methods . M. 3 15
- 9 Individual Sermon-Criticism . . . S. 2 5
- 10 Missions in Africa . . . *Group M* M. 1 15
- 11 The Pastor and his Young People — the history and principles of pedagogy applied in the pastoral field . . . *Group P* S. 3 15
- *12 Sociology — readings in general, with investigation of selected problems . . . S. 3 15
- *13 Homiletics — critical readings in the literature . S. 3 15

PROF. PRATT

- 1 Public Worship I.—its history in Hebrew, Apostolic, Mediæval, Reformation, and Modern times, . . . *Groups ABCDEFGHIJKL* S. 1 20
- 2 The Historic Liturgies — analyses, with study of selected formulæ and rites . *Groups EFK* S. 1 15

3	Public Worship II.—the conduct of the various exercises, exclusive of the Sacraments and Special Ordinances	<i>Groups ABCDEGHIJK</i>	S. 1	10
4	Hymnody—its history, with special emphasis on English and American developments	<i>Groups FJK</i>	J. 2	30
5	The Hebrew Psalter—special introduction and exegesis of selections	<i>Groups ABK</i>	M. 3	30
6	General Musical History—outline of periods and styles, with fuller account of the greater masters	<i>Group K</i>	M. 3	30
7	Church Music—the form of the hymn-tune, the anthem, the mass, with piano illustration	<i>Groups CGIJK</i>	S. 3	15
8	The Oratorio—as an art-form, with piano illustration	<i>Groups JK</i>	S. 1	15
9	Types of Musical Form—the dance, the song, the sonata, the fugue, with piano illustration		J. 2	15
10	The Symphony—as an art-form, with piano illustration		S. 2	15
11	Sight-Singing I.—the rudiments of music, with drill in reading	<i>Groups JKL</i>	J. 3	30
12	Sight-Singing II.—continuing No. 11 into part-singing		M. 1	15
13	Harmony I.—exercises in tune-writing and analysis		M. 1	30
14	Harmony II.—continuing No. 13		M. 2	15
15	Missions in Hawaii and the South Seas	<i>Group M</i>	M. 3	15
16	Harmony III.			
17	Special Liturgics—the conduct of Sunday-school services	<i>Group P</i>	J. 2	10
*18	Liturgics—extensions of Nos. 1 and 3 in (a) the history of Public Worship, (b) its theory, or (c) its administration			
*19	Hymnody—original investigation in (a) the problems of the Psalms, (b) English Hymnody			
*21	Music History—studies in the development of particular forms, or in the works of selected composers	<i>Group K</i>	M. 3	30
PROF. LIVINGSTON				
1	Voice-Building I.—see <i>Prelim. Studies</i>		J. 1	10
2	Voice-Building II.—special individual work, after Junior year the number of appointments to depend on the needs of the student. Apply directly to the instructor			
3	Scripture and Hymn Reading—with reference to literary form	<i>Groups JL</i>	M. 2	15
4	Public Speaking—study of language and the essentials of effective delivery	<i>Groups CDEGHIJK</i>	S. 2	15

5	Theology of the English Poets — interpretation of selected examples	<i>Groups ABDEFGHIJ</i>	<i>Hrs.</i> M. 3	15
6	Elements of Vocal Expression — work based on selections from general literature	<i>Groups JL</i>	J. 3	15
7	Sermon Delivery — Special criticism for students of any class, given by individual appointments on application to the instructor			
8	English Composition — exercises in various kinds of writing		J. 2	15
9	Missions in Japan		S. 3	15
PROF. THAYER				
1	Bibliology — the history and use of books, including a history of the written and printed Bible			15
2	A study of the manuscripts and editions of the Greek and Hebrew Testaments, the history of the English Bible, and practical methods of research			15
3	Explanation of the classification of the Seminary Library, with instruction in the practical use of the books on the shelves. Hours by special arrangement with the Junior Class			
DR. SMITH				
1	Foreign Missions — Their organization and methods	<i>Group M</i>	3	12
MR. BASSETT				
1	Experiential Theology — conversion, the resulting types of character, and the means of grace in relation to character-building	<i>Groups GHI</i>		15
DR. HOLLIDAY				
1	Presbyterian Polity — characteristics and practical working			10
MR. HARTRANFT				
1	German I. — see <i>Prelim. Studies</i>		J. 1	30
MR. HAWKS				
1	Readings in the Targums — selections on the Pentateuch and Prophets, with special study of grammatical form, etc.			15
MR. CAPEN				
1	The Public Charities of Connecticut — the development of the poor laws, the treatment of pauperism in Conn., examined and compared with present methods in other States			10
2	Certain Problems of Foreign Missions considered from the point of view of Sociology — caste, heredity, laws of social progress, stationary <i>vs.</i> progressive civilizations, etc.			15
3	Sociological Results of Foreign Missions — removal of social evils, modification of institutions, indirect benefits			15

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